

THE
SCOTTISH
ACADEMIE,
OR,

INSTITUTION OF A
YOVNG NOBLE-MAN,

Describing first, Who are truly Noble, or
Gentlemen, &c. Then, methodically
thus shewing, in
fiue Books,

Of Parents towards their Children.
Of Preceptors towards their Pupils,
The dutie *Of Children towards God and the King.*
 Towards their Parents, and Preceptours.
 Towards all men in their ciuill conuersation.
 And lastly directing them in their Travelling abroad.

ALL DILLIGENTLY AND DISTINCT-
ly, as more particularly may appeare, by the sub-
iect and order of the Bookes
and Chapters.

Printed at L O N D O N for E D W A R D W H I T E, and
are to be folde at his Shop, neere the little north-
dore of St. Pauls, at the Signe of the Gun

I 6 I I.

Национальный Исторический

THE
INSTITUTION OF A
YOUNG NORDENMAN

Die ¹⁹ 1905. 1. 10. Cyprianus war der Gouverneur von Kreta.

СОВЕТСКАЯ УНИФИЦИРОВАННАЯ
СИСТЕМА СТАНДАРТИЗАЦИИ
СОВЕТСКОЙ СФЕРЫ
СТАНДАРТИЗАЦИИ

bio, at the University of Cambridge, in
addition to his work on the evolution of forms
and living things, also on evolution of
habits.



TO THE MOST ILLVSTRI-
ous, and Potent Prince CHARLES,
DVKE of YORKE, and ALBANIE, Sc-
cond Sonne to our Sovereigne Lord,
KING IAMES.



S the Gentiles were wont to worship some publike Genius besides their privat Spirits, & to consecrate the tree *Æsculus* unto their Gods in common, as severall trees, severally to e-
rie one of them: so I, albeit somewhat to their imitati-
on, haue dedicated the particular parts of this Institu-
tion unto my especiall good friends, yet I dare not of-
fer the whole unto your GRACE, whom I honour a-
bove them all. For his MAIESIES INSTRVC-
TIONS being so perfect, and for the most part apper-
taining by right, no leſſe unto your Grace, then unto his HIGHNES; he might be esteemed distra-
eted of his wits, and voide of all understanding (as
Virgill write to Augustus about his *Æneids*)
whoſoeuer would presume to present you any other.

VVherfore, for the present in emploring mast bū-
bly your Gracious protectiō against the firie tongues
of Sycophants, without al prophanes, idolatrie, or blas-
phemie, I vowe and consecrate my selfe with an euer-
burning affection to liue and die,

YOVR GRACE

his

Most humble, and most
obedient servant.

JAMES CLELAND.



TO THE NOBLE READER.

TC. Cornelius Tribune of Rome, during the Consulship of L. Aurelius Cotta, and of L. Manlius Torquatus: perceiving the Praetors to bee too partiall in iudging of the Nobles, enacted a Law that every Praetor in demitting of his office should render a publicke account unto the people how hee had discharged his dutie. After whose example, resolusing with my selfe to give over the Tutorship of young Nobles, to saie without Poet, - sterilesq; valere Camæræ,

I haue penned this Institution to witnesse unto their Parents my answerable proceeding, and to leave it unto my Pupils in particular, for a token of affectiō at my farewell, to be an unpartial Counceller, and a faithful Admonisher of them in al their offēces in my absence: persuading my selfe that none of the wil grudge that you all haue the communication of this their private right; seeing it is only the more knowne to be theirs, and the benefit nothing the lesse. Herein so farre as it is possible for me, I haue essayed especiallie to imitate our Soveraigne and Roiall Doctor, who seeketh not after those extravagāt formes of doctrine used by Plato in his Commō. wealth, by Xenophon in the Institutio of young Cyrus, by Cicero in forming his Orator, by Horace in making his Poet, or by S^r Thomas Moore in describing his Utopian,

To the Noble Reader.

(which are all faire shaddowes in the aire) but plainlie out of his owne common practise, and vusual experiance hath proposed a Princeley Pupil for a perfect patterne to all your imitations; whose example I wish you rather to followe by practise, then my precepts by contemplation.

As for my selfe I permit those men, amongst whome I shall liue, to point mee out to my owne rules, and upbraide me in my aberration and straying ther-from, as respecting more (with Aristotle what maie be done, then what should be done.) Yet I leauue this Institutio unto you young Nobles, non quod acipenser iste paucorum sit hominū, or that I would debarre others, whom it shal please you to invite, as Pontius did Scipio in the Town of Laurentū: But permitting euerie man to feed, where it best pleaseth him, like Lucullus his flocke, nec suam inuidens Cyprio bovi merendam, (as Ennius saith in his Sotadicke) I desire only those, who cannot make that use and profit, which I wish, to blame rather their owne fortune, then me, and to endeauour themselves to come as neare you, as their abilitie wil giue them leaue.

VVhich I adde, not that I think my advise so absolutely perfect, that they are worthy to bee obserued of all Schollers: for I protest, not after a common ceremonie of submision, but out of a true and essentiall feeling of my owne imbecilitie, that I am so farre from pleasing of my selfe, that as many times as I looke the over, so often am I vexed at them,

..et scripsisse pudet, quia plurima cerno
Me quoq; qui feci iudice, digna lini.

Nesther do I propose them otherwise then those Schollers, who in Schooles publish doubtfull, and Sophisticall

To the Noble Reader.

Questions to be disputed and canvased, not to establish any doubt, but to finde it out. As well the penning of the was my last Lenes labour, so that as Philocrates sported with Demosthenes, you may not marvaile Athenians that Demosthenes & I doe differ, for he drinkest wine, and I drinke water:

Non equidem hoc studio, bullatis ut mihi nugis
Pagina turgescat.

And that I studie not for fine Rhetoricall termes,

.... veluti pueris ablynchia tætra medentes

Cum dare conantur, prius oras pocula circum

Contingunt mellis dulci, flavoq; liquore;

Vt puerorum ætas improvida ludificetur.

The condemnation of them (with reason) wil bee no lesse acceptable and profitable unto me, then their approbation, deeming it ever absurd what soever I haue set down, either ignorantly, or unadvisedly. For I acknowledge my selfe too meanely instructed, that I should take vpon mee to teach others anelöger, either by word, or writ. VVherefore as the Poet Philetas being so little and light, that the winde threw him over, was want to underprop him selfe with leaden shooes; & as the Sea-Vrchin armeth it selfe with little stons against a tempest: so haue I covered my selfe (like another Teucer) under the buckler of famous Authors to shoothe my darts against Ignorance: & vt

Ferrur Prometheus addere principi

Limo coactus, particulam vndiq;

Desectam, & insani'leonis

Vim stomacho appoluisse nostro.

If I dissemble & hide oftentimes their names in using their reasons and comparisions, knowe (yonge Noble Reader)

that

To the Noble Reader.

that I wish you to imitate the Poet, of whom Plautus saith... Tabulas cùm cepit sibi,

Quærit quod nusquam est gentium, reperit tamen.
Also that I doe it to bridle the temeritie of those Car-
biles and Aristarches, who cast only their basiliske eyes
so carpe other mens honest endeavours, that they maie beat
a Seneca, or a Plutarch unawares, when they thinke they
haue bitten me with their viperous tongue.

Happie I beyonde my merite, if I get onlie this por-
tion of publike approbation, as I maie cause honest men
of sound judgment and understanding to thinke, that I
would make use and benefit of my learning, if I were en-
dued with anie! As for those Zoiles, & Criticks, who by
nature or custome think to honour the selues in disgrace-
ing others, and like Spiders suck venome, where bees ga-
ther honie, taking althings with the left hand, which
are offered with the right, as Ariston said, I am promised
with counter poison, in not regarding what they say.

Therefore let them examin these my advises and ex-
hortations, letter by letter, measure euery syllable, weigh
the words, controule the points, censure the periods, and
condemne the whole booke, so much as they please, with-
out farther Apologie I request them only to serue them-
selues with the darknes of my ignorance, to shaddowe &
set forth the lively coloures of their good wits. So doubtles
you young Nobles. -- quibus arte benignâ

Et meliore luto fixit præcordia Tican,
wil shew your selues thankful towards them, for their
rare iuention, as in the meane time I haue you wil wel
accept of my good intention, knowing

--in magnis voluisse lat est.

THE

THE SVBIECT, AND OR- der of these six Bookes.

The first booke sheweth the dutie of Parents towards
their children, containing 9. Chapters.

D. to my Lord Hay.

The second booke adviseth Tutors of their duty,
containing 12. Chapters.

D. to Mr. Newton, and to Mr. Mourray.

The third booke sheweth a young Noble mans duty
towards God, containing 3. Chapters.

D. to my Lord Gordon.

The fourth booke sheweth a young Noblemans
dutie towards his Parents, and Tutor,
containing 8. Chapt.

D. to Sir John Harington.

The fifth booke sheweth a young Noble mans duty
in Civil Conversation, containing 31. Chapt.

D. to Mr. Francis, and to Mr. John, Stewarts.

The sixth booke pointeth out a young Noblemans
way in travelling, containing 5. Chapt.

D. to my Lord of Essex.



THE CHAPTERS OF THESE six Bookes of Noble Institution.

*1. prooving that there are Noble men:
2. describing their diverse appellations:
3. shewing who they are: 4. how
many sorts of Nobles there are,
and 5. a briefe comparison
of all the sorts. Pag. 1.*

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Moreover as the Tradesme of Grecce puruer some hidous thing or other in the beginning of their workes, to deturne the eie-bytings, and enchantments of the envious; so I (friendly Reader) in craving pardon of my faults, and desiring that you would bear with my oversights, haue here set downe of my 'errores, that you may see this worke is ἡ τέχνη ἀκριβείας, ἡ λαὸς τέχνης, as Philostratus saith of A-ristides his. *Nam canis festinans cæcos parit casulos.*

Read then Chap. 5. for Chap. 6. pag. 25. & 269. Pupil for Pulpil. p. 55. read muual for natural p. 115. l. 16. read feids for fends. p. 155 leaving the rest to your owne correction.



TO THE RIGHT HONORABLE MY
Lord HAY, the Patterne of true
Nobilitie.



Y Honourable Lord The
Title or Inscription of this Tre-
tise needeth no other declaration,
then your Lordships name prin-
ted in the fore front, & first page
of this Booke. For your perfecti-
on is the lively image, which my
thoughtes had in this Descrip-
tiō: you are the real patterne of this verbal discourse, &
the Cyrus meant in this Institutiō: You are the mirrour,
(as Socrates, or Bias said) wherin I would haue all No-
bles to contēplate the selues either to see their own beau-
ty, if they be truly Noble, and thereby to cōtinue in vertu-
ous and laudable actions, or to wash their spots, and a-
mend what is amisse, if they be degenerate or ignoble.
Yea since it hath pleased God to match you with such a
Vertuous, Noble, & Faire Lady, I judge it most conueni-
ent (in joining the Theorie to Practise, the effect to the
cause) to submit this Preface, and first Booke unto your
fauourable construction: not as a sufficient description
of your perfection, or as a recompence of your well deser-
uing, but as a short abridgment of your ample vertues, &
a poore pledge of my bounden dutie. And seeing

Nec laudare satis, dignasq; rependere grates
Sufficiam, referant Superi.

Your Lordships most affecti-
oned in bound Dutie.

I. C.

A PREFACE DESCRIBING
who are Nobles, and the nature of
Nobilitie.



According to the Nature of all discoursing doctrine, and discipline, for a more facil Introduction, I would aduise you to consider that golden Inscription fixed on the Frontispice of the Temple at *Delphos*, as containing a plaine and full exposition of the title or subiect of this *Institution*; that you would learne to *K N O W Y O U R S E L V E S*. Which is a warning Lesson, little in wordes, but great in matter; taught by manie Masters, but learned of fewe Schollers; contemplated by all men, but practised by God onlie; who continuallie beholds, considers, and well knowes himselfe: yea it is easie in the eare, but most difficult in the vnderstanding; euerie man persuades himselfe so, that hee knowes nothing better, when he vnderstandeth nothing worse. Whence ensueth this Platonicall subtiltie, that neither those which know shoulde enquire anie farther, for as much as they know alreadie; nor they that know not; because to enquire, it is necessarie to know what to enquire after: so that men cannot attaine to the Science of things. Euerie one is so satisfied, and thinks himselfe so suffi- ciētly instructed in this knowledge, as *Socrates* taught *Euthydemus*; that we maie saie well with *Aristarchus*,

Arist. I.
Post. I.

Plat. in
Menon.

D.Laer.

In ancient time there were scarce seaven wise men found in the world, and now hardly seaven ignorant. Wherfore as manie diseased persons neede not on- ly medicine to alwage their paine, but also to avvake their seyses, I here exhort al you Nobles, to examine seriously & trie, 1. if there be anie Noble-men. 2. Whe- ther the Name, and 3. if the essentiall definition of a Noble man, doeth 4. rightlie appertaine vnto you, or 5. if you usurpe onlie wrongfullie the title of Noble. Which are the fiue points of this Preamble, cor- respondent to the fiue thinges requisite to bee fore- knowne in al Sciences, as *Plato* saith, and the Oracle of Logicians doth comment.

*Plat. epist. 7.
Zabarel in 1.
pol. sex. 2.*

I
That there
are Noble
men.

Consol. phil. 3.

¶ To satisfie then the cōmō obiection of the vulgar, who disapproue al inequalitie, in demanding
*VVhen Adam delv'd, and Eve sp̄m,
VVho was then a Noble man?*

Which *Boëtius* concludeth thus, more formallie,

*Quid Genus & proavos strepitū?
Si primordia vestra,
Aut borem q̄ Deum spectes,
Nullus degener extat.
Mortales igitur cunctos
Edit Noble germen.*

*Gen. 3. 19.
Philo in Nobil.*

I grant that not only in respect of our beginning, but of our ending too, we are all equals without difference or superioritie of degrees, all tending alike to the same earth from whence we sprong: *unus introitas est om- nibus ad vitā, unus & exitus*, as the Jew laid. King and subiect, noble, and ignoble, rich and poore, al are borne

and

and die a like: but in the middle course, betweene our birth and burial, wee are ouer-runne by our betters, and of necessitie must needes confesse that some excell & are more noble then others. For childrē are like their parents, and wee learne of the Cosmographers, that one part of our mother Earth is more noble then an other.

Platons.

Nonne vides croceos ut Tmolus odores;

Georg. I.

India mittat ebur, molles suathura Sabai?

Yea in one Countrie, vnder one climate, one peece of ground is better then another:

Hic segetes, illuc veniunt felicius vna.

Iob. 17.

And to descend vnto another kinde of our mothers offspring; is there not an Eagle among the birds, and a Lion amonge the beasts? Yea in each kinde, doth not one excel another? as among horses, is not one more generous then another? Whie then among men, for whose vse al thinges were created, is none more excellent and noble then another? Doubtlesse *Plutarch* saide wel, that there is greater disparitic between man and man, then betweene beast and beast: for wee maie euidentlie obserue a greater difference betweene this man and that man, to saie more then *Plutarch*,

Terens.
Phorm. 5.

Hem vir viro quid præstat! then betweene that man and this beast. Let ignorant people saie, or thinke what they please in the contrarie; there is surelie great odds betweene a *Menelaus* and a *Paris*, betweene *Ulysses* and *Thersites*, *Achilles* and *Automedon*, and in a word betweene a Noble man and a Peasant: so of necessitie *Boëtius*, and his clients must acknowledge the truth, as *Mopsus* doth in *Virgil*.

Tum maior, sibi me est aquum parere Menalca.

Ecl. 5.

2

The names
of Noble
men.

Moses.

Homerus.

Fest. Pomp.
Non Marc.
Plaut. in. pseud

3
VVho are
Noble mē.

Iunen. 8.

¶ When people did multiply and encrease, so that they were forced to separate themselues into diuerse parts through the earth, they elected some of the most wise, valiant, renowned, and generous men of the whole troupe to be their Leaders, Capitaines, and Gouernours, whō the Hebrewes named *Elohim*, *Beveelims*, *Beneorim*, *Ieduim*, *Adnchim*, *Hachamim*, *Nedvim*, *Avarim*. And the Grecians called them *Hēgōs*, *Διος*, *Διόγερες*, *Εὐγέρεις*, *Εὐπάτριδες*, to signify (as I take it) that Nobles should behaue themselues holie, as the children of God. But the wisest *Latines* ascended noe higher for an honorable title to their Nobles, then their owne vertuous actions merited, in naming them, *Nobiles*, *quasi notabiles*, importing by this appellation, that thole onlie should be dignified by the name of *Noble*, (which we retaine of the *Romans*) that are vertuous.

¶ For as the *Lacedemonians* acknowledged noe man to be of their Countrie, but such as had the figure of a Lance drawn vpon their skin: so no man is worthie to be accounted *Noble*, but he who is marked with the glorious Character of Vertue: vnder which ensigne onlie *Alexander the great* would haue his souldiers fight against the *Barbarians*, whō he esteemed to bee al vitiouſ: *Nobilitas sola est atq; unica virtus*. It is not the great revenues, faire possessions, pleasant Palaces, manie Lordships and infinite riches, that can make a man *Noble*: al those thinges are but externall accidentes, ſubiect to the mutabilitie of Fortune, wheras Nobilitie is permanent in the minde. For who wil praise his horse rather for his harnesse and furniture,

then

then for his comicke shape & statelie pace? or his Hawke
for her bells, hood, and chesles, then for her good
flight? whic then shoulde wee esteeme a man for that
which is without him, rather then for that which is
within? Measure him without his stilts or paupostles (as
one wittinglie saide) strip him into his shirt, see if al hee
hath bee his owne; if hee bee

----*Sapiens sibiq; imperiosus,*

*Quē neq; pauperies, neq; mors, neq; vincula terrent,
Responsare cupidinibus, contemnere honores,
Fortis, & in scipso totus teres, atq; rotundus.*

Horat 2.
Satyr. 7

If hee bee indued with thole properties, then iudge
him to bee *Noble*: Otherwise though by the curtesie
of wise men, or simplicitie of fooles, hee maie haue
faire and honorable titles of *my Lord &c.* yet let him
not bee deceiued, he is noe whit the more honourable:
for hee must passe through the Temple of *Vertue*, that
would enter into the Church of *Honour*. So wee maie
collect that the doubling of your cloakes, the fashion
of your cloathes, the Jingling of your spurres, your
swaggering, your swearing, and your refined oathes,
horrible protestations, your odde humors, and your
drinking of Tobacco with a whiffe, make not a *Noble*
or a *Gentleman*: but that it is to bee wise, affable,
temperate, and discrete in al your actions and con-
versation; and as the *Emperour* answered to one, who
besought him, that hee would make him a *Gentleman*,
Vertue onlie is able to make thee *Noble*. Yet I meane
not that euerie one who liues vertuouslie, and can
daunt his affections, is foorthwith a *Noble* or a *Gen-
tlemen*, but hee onlie whose *Vertue* is profitable to

Maximil.

the King and Country; whom his Maiestie esteemes
worthie to beare a coate of armes, & to enioie diuerse
priuileges for seruices done to him & his kingdome.
Seruices I haie, because as one swallowe maketh not
Summer, or one courragious act a valiant man, or one
iust dealing a iust man; noe more is one vertuous ex-
ploit sufficient to cause a man euer after to be accō-
ted *Noble*. He must continue in wel doing, otherwise
it maie wel be thought that his good performance for
once, or so, proceeded of meere accident, and hazard,
or of a fauorable opportunitie, rather then of his owne
proper and naturall disposition: for often times men
are forced to performe vertuous effects by vitiouſ
iinpuſſions. Behold therfore your coates of armes and
their impreyſes, how they change neuer, but remaine
ſuch vnto the ſonne, as they were beſtowed vpon the
father, to incite you neuer to be wearie of wel deseru-
ing, to teach you not onlie to followe your Auncel-
tors, but also to guid your Successors. Remember they
are as ſo manie ſcales, wherby the King hath bounde
your obedience, faith, and dutiful allegiance to him,
his, and his ſtate: and as you can neither adde, or take
awaie anie thing from them without ſpoiling or fal-
ſifying the ſcale, noe more are you able to be deficient
in your required dutie without the crime of Laz-
maieſtie and condenning your ſelues as viterlie un-
worthie to bee rancked in theſe ensuing ſorts of No-
bles.

4
The Speci-
es of No-
ble men.
I.ad.Theod.

¶ Aristotle diuideth *Nobilitie* into that, which is
common to manie men, termed *Ciuill Nobilitie*, and
that which is more ſtrict as peculiar to a few, called

Proper

Proper Nobilitie. In the first sense a man is said to bee noble, when hee is borne in some ancient countrie or cittie: so the *Egyptians* vaunted of their *Nobilitie* aboue all other nations; and the *Arcadians* were not ashamed to contende for antiquitie with the *Moone*. Thus striued the *Gracians* against the *Barbarians*; and amongit theselues the *Athenians* bragged of their Nobilitie aboue the rest of the Citties in *Greece*, wearing golden cals wouen after the forme of a Grashopper, to testifie how they were *autochthones* and not *ingressi*: so among the *Latines* it was reputed greater glorie to be a *Romane*, then of anie other cittie: as here it may be more accōpted to be borne in *Londō*, then in an obscure vil. lage.

But *Proper Nobilitie* beeing more to our purpose, I subdevide it into two branches onlie, lopping of al other sorts of *Nobles*, as barren, withered, dead, and unprofitable boughes, without fruit either for Prince, or people. The one branch may be termed *Natural Nobilitie*, as that of the *Iewes* was, who descended of the twelue Tribes; of the *Gracians* who had their of-spring from *Cecrops*, *Acacus*, *Hercules*, *Achilles*, or such like Captains, or Princes. The other branch may be called *Personall*, or *Inherent Nobility*, because it is attained by ones own proper Vertue; as whē by valor, learning, wīldō, or other like vertuous meanes, a man is worthilie promoted by his *Majestie*. Wholoeuer intrudes him selfe, and creepes into this rancke otherwise, whether by monie, or a friend in court, I maie iustly mainetaine that his title of honor redounds in a double dishonour to him. First for surprising his Prince vnavvares, by

Plat. in Menex.
Herod. in Terp.
I/ocrat. in
Panagyr.

Porph. Isag. 2.

Iliad.

Budew in pād.
Demost.

Cic. ad Attic.

Plaut. Amph.

5
A compa-
risoñ of
Noble mē.Horat. de Arte
Poet.

Ovid.

seeking a title which suits not, neither can agree with him; whereby hee brings his Maiesties prudencie in question for giuing equal honours to vnequall deserts. Which provoked *Achilles* his choller against *Agamē-nōn*; and now a daies maketh manie to contemne and vilipend that, which hath beene formerlie so highlie accompted of, besides the ruine of manie common wealths. Next they make their honourable friendes, who procure them this title almuch murmured and grudged at, yea with extenuation of their iudgement, as *Pompeius* was disgraced in *Rome*, for advauncing by his authority an vnworthie person to the Consulship. *Virtute ambire oportet, non fāxit oribus*, which who so doe, howsouer meanelie they bee borne, I dare be bold to compare them with the highest *Nobles* of this Land, after this manner.

¶ Certainly this common prouerbe, *all comparisons are odious*, was bred and inuented, when some wiser then my selfe woulde haue made a paralel betweene those who are *Nobles* by birth, and those vwho are onlie by merits. My intentiō therefore is not to grinde my selfe betweene two milstones, in extolling the one aboue the other, more then the Poet in comparing Natural and Artificial poesie.

---alterius sic---

Altera posuit opem res, & coniurat amicē,
Or as another speakes of the *Muses*.

--nobis aequaliter adiunt,

Nulla q̄ laudetur plus uē minus uē mihi,

As for others, who bragge so presumptuouſlie of their Nobilitie, and ancient descent, (hauing nothing

el(e) I dare i esemble them vnto the Athenian Thrasilaus, who walking euerie daie vpon the Pyrgum accompted all the ships he saw to be his owne: or vnto the man of Abidenos,

*Qui se credebat miros audire tragedos,
In vacuo latuſ ſeffor plans org, theatro.*

Horat. 2. Epift. 2

Or vnto that ignoraunt rich man Calvisius Sabinus, who thought himself very learned because he maintained learned men about him. Surelie such nobles may verie properly be esteemed nobles of bloud; but of bloud only without bones, without flesh, without ſinewes, and ſo of themſelues vnable to beare anie burthen either for the publicke or priuate. Yea it availeth no more a vitiouſ person to bragge that he is come of this Duke or that Marques, then their good health is able to make him whole when he is ſicke, or their ſight to make him ſee when he is blind.

Virtute decet non ſanguine nitit.

Claud. 4.
Conf. Honor.
Paus. 5.
Philoſtrat.

Nobility consisteth not in the glorious images of ancestors, nor (as the Sophiſter Herodes reproacheth againſt the bragging Romane) ſhould it bee woine in the ſho-heelies, but their vertue ſhould be a pattern for thee to imitate, and a ſpur to pricke thee forward in that vertuous course, wherein they haue placed thee; otherwiſe thy vice ſhall ſooner obſcure their brightneſſe, then their vertue is able to cloake thy lewdneſſe. Finallie vnto what can I compare more fitlie him whom the Poet describeth to be,

*--superbus opibus& fastu tumens,
Tantumq; verbi nobilis,*

Auſon. Epig.
25.

Then vnto a counterfait noble of coine? For ſo long

as we take it to be of good gold, & to haue the Kings right stampe we change it, and giue it entercourse among vs: but as soone as we perceiue it, to bee counterfaict and made of brasse, copper, or other mettall overgilted only, wee name it no more a noble. In like maner be a man never so wealthie, never so highlie preferred, if he lack the character of vertue, he is to be valued but as a stape of honor set vpō base bullio; and although for a time such men please themselues with those vndeserued titles and illude the worlde, yet at length (if they mende not their manners) they will loose them with greater disgrace then they possesse them with honor.

Wherfore I exhort all such as couet to excell in honor that they studie likewise to exceede in vertue, (as in these seauen booke following I will endevor my best to direct them) otherwise I wish the to perwade themselues that his Maiesy who hath erected them to honors in pretence of their vertue, may degrade them againe for their vice, as *Cæsar* did *A vienus*, *T. Abienus*, and *L. Clusienus* with sundrie others, for certes,

*Qui dedit hac hodie, cras si violet, auferet, ut si
Dctulerit fasces indigno, detrabet idem.*

Bello Afric.

Horat. I.
Epist. 16.

THE



THE FIRST BOOKE OF NO.
ble Institution, shewing the dutie
of Parents towards their
Children.

The Summarie.



PO LLO having shewed vs, by his *Delphicke Inscriptiō*, that *Vertue onlie* is the essentiall forme of *Nobilitie*: we will now declare, how that by *Nature*, *Nurture*, and *Institution* onlie, it is retained or obtained; as *Plutarch* compareth the production thereof most fitly vnto the tillage of a corne land; wherein *Nature* resembleth the *soile*, the *Nurse* representeth the *Husbandman*, and the *Tutors instructions, and examples*, are well compared vnto the *seede*; which three shall bee the principall parts, of my aduise in this booke. Desiring first, all those who would bee Parents of *Vertuous children*, or *Noble sonnes*, to be verie carefull of their *primarie production*, which is of a greater efficacie, and force then men doe think or beleue. For assuredlie the *originall temperature* of the Parents *constitutiō*, corrupteth not onlie the childe's disposition, and *virtuous inclination*, but deie&teth his courage, as beeing priuie to the basnes of his birth, and as knowing in himselfe some defect, and imperfection from his Parents. wheras contrariewise, they that are known to be the children of *worthie Parents*, may be bolde

Plus Edue.

to beare their heads aloft, and speake their mindes
francklie, whersocuer they come, as ful of stomacke
and generositie.

Chap 1.

Of the begetting of a Noble Sonne.

Although this first duty of parents in endevou-
ring themselues to haue vertuous children me-
rits chieflie to be considered, as that which gi-
veth the substance, the constitution, the nature, & to
call it so, the verie temper to a man; (and so is natural
vnto him,) whereas *Nursing* and *Institation* are on-
lie artificiall: yet I see few, who consider well how to
performe it, as they shoulde. They that faile in this
first point, will as hardlie correct their fault by the o-
ther two, as a mans second & thirde operation of the
stomacke can digest that meate, which the first con-
coction could not: so that the omission therof, is one
of the most enormous, and remarkable faultes, that
can be in a common wealth, albeit no man complai-
neth to haue it amended. But alas! I heare many cry
out against me, that I should bee so bold, as once to
thinke, I am able to note that, which so manie wise
men cannot, or rather wil not obserue: that I should
complaine of that, which no man feeleth, & take vp-
on me, to countaile others, wherin I am no waies ex-
perimented my selfe. My intention will excuse my
vnexperience; which is only to propone the opinio-
n of the most skilfull *Philosphers*, and *Physitians*; with
this assurance, that God worketh all things by *second
causes*, and that they who will haue it otherwise, doe

nothing

nothing els (as *Job* laid to his friends) but *speake wick-
edly for Gods defence*; & gladly I embrace the Poets
allegorie, that the highest lincke of Natures chaine,
is tied to the foot of great *Hippiters* chaire.

Job. 13.7.

To begin then, I wish you to know, that as the Images of *Mercurie* were not made of euery kinde of woode, the *Persians* Royall ointment of all sortes of splices, nor the *Mythredate* of all Ingrediences; no more are vertuous children begotten by euery man. But as the heathen Gods were all made of the wood of *Thya*: so *Noble* sons are engendred of some rare, and singular substaunce, which *Nature* brings not forth, in euerie person, nor euery day. Wherfore, I will heere vse the policie of a skilfull Gardiner, who purposing to haue in his Garden a rare, and precious hearb, which should be to him, & others, both pleasant, & profitable, wil first search where he may finde the most mellow, & fertile earth to plāt the seed in. I couseil then al *Noble* men, to be as carefull in choosing of their wiues (which must be the shyle) as the *Romās* in electing the *Vestal Virgins*, to see that they be vertuous, wel nurtured, wise, chaste, of gracious countenance, of personable bodie, of pleasing deliuerie of speech. For albeit manie *Philosophers* be of contrarie opinion to *Hippocrates*, & his interpre-
tour *Gallen*, concerning the mothers part; yet the childe receaueth increment, and nourishment from her, sufficient to alter his constitutio. It were no lesse ridiculous then tedious, to insist in particular proba-
tion of these perfections premitted: wherfore before they sing *Hymen Hymenae*, I reiterat onlie, that they

Honest.

2. fab.
A En. 4.6.

Propriet.

Gen. 2. & 4.

21.
30.

1. Sam. 2.
2. Sam. 22.

Hypocr.
Galen.
Propriet 3.

haue a due regard, of her personable body; because a goodly presence, is much worth in a noble personage. *Genus arguitur vultu*, as appeareth by the descriptiō and prailes of *Æneas*, and *Marcellus* in *Virgil*. Yea I wish them, to sacrifice rather vnto the three *Graces* then to *Moneta* & *Platus*, preferring ever the beautie of *Venus*, before the riches of *Juno*: & that they remember in their pursuit of marriage,

Ludet, qui sterili semina ponit humo.

After such heedfull choise I wish them to sollicite with ardent praier, not *Pertunda*, *Prema*, or *Perfida*, as manie yet *Gentilize*, but the *Almighty Presidēt* of marriage; cravueng him, to ſacrifice their Couch of Matrimonie, with godlie and wile children; as our first Parents obtained of God by praier, (after the birth of wicked *Cayne*) a righteous *Abell*, & then *Seth* that Holie man; So *Abraham* after a cursed *Ismaell*, had giuen to him a blessed *Isaac*; and *Jacob* received a faithful *Joseph*, *Elkana* & *Hāne* prostrat before God, had a *Samuel*, who did minister before the Lord; *David* and *Bethſheba* lamenting their ſinnes, enioied *Salomon* of excellent wiſdom; *Sacharie*, and *Elizabeth* feareing the Lord, were blessed with *John Baptist*, the forerunner of the Lord.

With that ſupernatural helpe of praier, natural meanes wil ſucceed the better, which I think consists cheiflie in the temperature of the elemental qualities, (as the most learned physitions ſaie, and ſome of the most iudicious Poets; *Natura sequitur ſemina quisq; ſuæ*,) even at their forming, not expecting the influence of the ſtares, and coniunction of Planets,

at their hower of Natiuitie; nor yet the guydance al
their life time, by a poetical *Fate*. Therfore I aduise
al Noble Parents, to be verie careful in keeping of a
good *Diet*; which particularly here I wil not prescrib
nor yet shew, how children should shake of the bāds
of nature, wherin they are detained the space of nine
monthes; fearing I should be paid with *Protagoras*
praises, by *Apelles*, and the Centurions commenda-
tion, *non a monimūm diligentes*, as the *Africā* said.

Non etenim cuivis, se præbet Apollo videndum.
I wil onlie thus devoutly implore *Lucina* as helpe, to
grant the mother an hap pie deliuerie.

Lucina if thou be, as Poets write,
Goddesse of Births, and Asde in womens woes:
Propitious be, when they implore thy Might
In their life-giving, & Death threatening Throws.

Ah spare the Mother, spare the infant tender;
Must shee for giving life, her life forgoe? (der?
Must th' infant, life scarce fully giue, straight ren-
In greatest Neede, thy greater skill' bestowe.

VVho knows how great this little babe may prove?
Perchance some Monarchizing Alexander:
Or some sage Nestor, who by Art, and Loue,
May merit to be Countries Great Commander.

Lucina therfore helpe, & so much fauor daigne
That fruitful wombes may scape the graue, though not
(the paine.

Chapt. 2.

Of the Childe's name.

After

After the birth, The *Name* should be the first benefit which Parents bestow vpon their children, and that withal conuenient speed, not delaying til the seauenth yeare, as the *Polonians* & manie other doe; nor to the *Romans* cleansing day, obserued vpō the ninth day for boies; nor yet to the eight daie, as the *Jewes* did their circūcision: but rather lett them be Christened vpon the verie birth daie (if it be possible) after the example of *Jacob* & *Zacharias*; according to our anciēt *Brittaine* custome. I would wish that they giue their sonnes, pleasant and easie *Names* to be pronounced and remembred; because good names were ever esteemed to be happie, and first enrouled in the Romane musters, first called out to sacrifice at the establishing of Colonies, & euer erected to high honors: as appeareth by *Constantine*, who of a simple souldier was chosē Emperour at *Silchester* by the armie of the *Brittains* against *Honorius*, onlie for his luckie name. So was one *Religianns* of no greater qualitie made Emperour of *Illiricum*. In all contries and nations there hath euer beene some names more affected then others, as *JAMES* in *Scotland*, *HENRY* in *England*, and *CHARLES* in *Germany*. These in special I recommend vnto al Nobles to be their *tria nomina*, as euer importing vnto vs and our posteritie a most fortunate and happie raigne. For as his Maiesties dominion is limited with the great Oceā, & his most famous name spred through the whole world: so one day by Gods grace:

--- *HENRICI auspiciis, hac insula magna,
Imperium terris, animos aquabit Olympo.*

Mars. Crons.
 Plu. Rō. Quest.
 Gen. 21.

1. 13.

Corn. Tacis.

AEn. 6

Hic

*Hic rem Romanam, magnoturbante tumultu,
Sister eques; sternet Papam, Gallumq; rebellem,*
as is not only prophesied by *Apolloes Priest*, but also by
Christis Prophet; that on day there shalbe a Triūph o-
ver the seauen headed dragon, & Trophies planted
vpon the toppe of the *seaven Mountaines*. As hee is
the ninth both of *England*, and *Scotland* by name, he
prognosticats the most dangerous Clymactericall
year to that *Antichrist*. Therefore *Lipsius*, thou didst
not erre, when thou sawest a Sunne rising in our Occi-
dent some thyrteene yeares agoe. And O Thrice.
happy Prince,

AEn. 6.
Apoc. 17.

HENRICVS
STVARTVS
Lips. de Const.
1.16.

AEn. 12.

*-cui unus non sufficit orbis
Sis memor---cum matura adoleuerit atas,*
Et PATER *Aeneas*, & *Avunculus Excitet Hector*.
Remember then how this Tyrant the *Pope* hath de-
tained Christis Spouse these many years in bondage.
Consider euен now how the particular members of
Christis Church haue their eies fixed vpō your *High-
nes*, as the Goates of *Candie*, vpon the *Canicular* star,
when it ariseth in their Horizon. They adore your ri-
sing as the *Elephant* doth the Sunne's, hoping it shall
be the *Popes* downefal. O sweet hope that staied last
in Pandoras box! O hope the only Balsamum of our
wouids! O most Noble Prince when shall we cleave
the *Alpes* with you? When shall the distressed Pro-
testants of *Saluce*, & the people of *Piemont* cry with
ioie or reare, this is that Rampant Lyon so highly re-
nowned, going to tear the Tyger in pieces. Courage
then, most hopeful and dreadful Prince,

Hesiod.

Pier.
Hierog. 7. 1
Plin. 10. 21.

...Fatis accede Deisq;

AE. 6.

*Quis procul ille autem ramis insignis oliva
Sacra ferens? nosco crines vultumq; paternum
Regis Britanni.*

* Lips. ibid.
ob Turcas di-
cis qui ex illis

It is he who shal loose the Adamant chaines of *Ma-
homet*, & restore the Christians to their libertie. For
of him it is truelie meant, *vos etiā pelliti* * *Scytha po-
tentia manu habens temperate Asie*, *atq; isti ipsi mox*
*discidite, & sceptrum relinquite huic ad Oceanum ge-
ti.* Now are the Turkes prophesies fulfilled, & by the
valour of our *Augustus* his sonnes; one daie thal it
be sung, *Divisum imperium cum Ioue Caesar habet.*

Chap. 3.

Of Nursing the Childe.

²
Dutie of
Parents.
6. in ver. 1. Co-
sil. et pro domo
sua.

S. Christ. in Ps.
50. b. 1. l.
Iudg. 1.
Gen. 22.

2. 1. 2. 3.
Iudg. 16.
2. 1. 3. 11.

IF ever there were cause to crie out against manie
Mothers, as *Cicero* did against *Verres* and *Cateline*
o tempora! o mores! surelie it is now, when I see so
manie, after they haue nursed their children the
space of nine monethes, and haue indured so great
paines & danger in bearing them, before euer they
knewe or sawe the, to expose them or rather more
truelie, to forsake the in their greatest need. Oh what
Homilies of the ancient Fathers? what reasōs of learn-
ed Pyhsitions can perswade them? how is it, that the
example of *Anna* the mother of *Samuel*, of *Sara* the
mother of *Isaac*, of blessed *Marie* the mother of
Christ, is not able to moue the to pittie? who should
tel the n of *Heeuba* that nursed *Hector*, of *Thes-
alonice*, *Penelope*, & manie other Queens both Chri-
stian

stian and heathen that nursed their owne children? Whē the pittiful cries of the poore Infāt, their own flesh and bloud cannot prouoke them to doe the office of a *Mother*. Dosh not nature her selfe cōplaine manie times in their owne papps? How manie mothers labour by their *Physitions* meanes, to change Gods blessing into a curse of drie breasts! Al you tēder harted and wise Mothers discharge not onlie the halfe, but cuen the whole and best dutie of a Mother, if your health wil permit. Otherwise I counsell you to prouide a *Nurſe* foure or fīue monthes before you be brought a Bed; and to giue her of the ſāe meat you eat your ſelues; to the intent the child may ſuck milk made of the ſame ſubſtance he receaued be fore he was borne. And to ſhewe you of what qualitie & complexion the *Nurſe* ſhould be, these are my best obſeruations. vid. She muſt be young of a hott and drie complexion or at the leaſt cold and drie in the firſt degree only: which you ſhal knowe by her quick witt to vnderſtād anie thing, by a browniſh coulor in her face, by the thicknes of the haires of her head & c. She muſt be of a midle ſtature, nether to fatt, nor to leane: as alſo her papps of an indifferent bignes, and ful of ſweet milke, which wil be nether too thick nor to thinne; as when you milke it vpon a glaffe, it wil not ſleet but ſtād, except you bowe down the glaffe. Let her worke much, eate little, lie hard, and be able to indure heat and cold: let her be euer of a merrie & cheerful countenāce: for a frowning face abafeth the courage of the Childe, and maketh him troublousome not knowing his owne deſiers, & cauſeth alſo a feare

A 1 Gell. 12. 1.

Fluit de Edu

Gallen.

7ipoc. 6. Epid.
fect. 1.
Arist. Eth. c.
2.

Pyth.

Arist. 1. de
animis.

Æn. 5.

Iuvenc. 14.

which in manie yeares wil not be forgotten. And because little Infants are verie subiect to feare, as being not yet able to make difference betweene good and bad; Let the *Nurse* therfore ever beare the childe in her armes, or rock him in the cradle. Albeit some Physitionshold the opinion that the crying of young children consumeth the melancholie humors, which they retaine of their Mother, yet I counsel the *Nurse* to still them; and so soone as they begin to cry, that shee begin to sing vnto them. Not because I thinke the soule is a harmonie, as some hold; or that I think of too contraries the strōgest expelleth the weakest; but because I knowe, that the vegetatiue facultie of the soule, which is most powerfull in childhood, taketh delight in plesant and ioyfull things, and naturallie abhorreth the contrarie. I must also remēber her, that she be verie heedfull he receaue no hurt or blemish in his body, by strict swathing, falling, lookinge awrie, or by anie other carlesse negligence.

Gratior est pulchro veniens de corpore virtus.

Lastly, that shee neuer suffer vndecent words to bee spoken, or vnciuil actions to be done in his presence,

Maxima debetur Pueri reverentia: siquid

Turpe paras, nec tu Pueri contempseris annos.

For this cause Xerxes saide, that the minde of man dwelt in the eares. Because it rejoiceth whē the eares heare good things, and is sorie at euil thinges: And the Ancients, considering that the eares were verie capabile of Instruction, beleeuued, that they were cōsecrated to *Learning*; which made the Fathers euer to kisse their Sonnes eares, and the *Athenians* to

hange

hang pearles at them, vpon the *Oracles* answere; as manie doe yet amongst our selues, not knowing the true reason thereof.

Chap. 4.

Of Institution.

Solon and *Excurgus*, vnderstanding both, that Fathers ought to be as carefull of their Sonnes *Instruction*, as willing to their *Begetting*, or diligent in their *Nursing*, by a Law inacted, that Sons should be freed and quite discharged of dutie towards their Fathers, who in their childhoode had not beene instructed by them. They wel considered, how the *Institution* of youth imported, and how neerely it concerned a wel gouerned Common-weale. For it is the spring, not autumne, which maketh a good haruest:

Si benè floruerint segetes, erit area dives;
Si benè floruerit vinea, Bacchus erit.

Wherefore the *Lacædemonians*, when *Antipater* required fistie children as pledges for truce, verie wisely answered; that they would rather giue a hundred men, then ten Children. For (as *Pericles* laid) childrē are the hopefull Plants of a Commonweale, and as they be taught in their tender yeeres, such shal they be in their mans estate. Bad children doe become worse young men, and die most bad old men: they can no more change their maners, then the *Leopard* his spots, or the *Æthiopian* his colour:

Quo semel cest imbuta recens, scrubabit odorem.
Testa diu.

Part of parents duty.
Plato. 4.5.6.
de leg.

Ariost. 8. pol. c. 1

Ovid. 5. fast.

Gen. 7. 21
Hor. 1.
Epist. 3.

Ovid. de Trist. 5.

The greater diligence the Father hath vsed, that his Sonne should be borne of a wise dispositiō, the more pernitious and dangerous wil he proue to his Countrie, without good Jnsstitiō. The fatter the soile, the greater abundance of thistles, and weedes, except the ground be well husbanded.

*Fertilis assiduo si non renovetur aratro
Nil nisi cum spinis gramen habebit ager.*

Therefore Noble Fathers shew yourselves no leſſe diligent, in this third part of your duty, then in the two precedent,

Jn: 0.14.

*Gratum est quod Patria cincem populoq; dedisti,
Si facis ut Patria sit idoneus, utilis agris,
Vtilis & bellorum, & pacis rebus agendis.
Plurimum enim intererit quibus artibus, et quibus
Moribus instituas. (hunc tu*

To purchase this Parke, that Farme, this Baronie, or that house for your Sonne, and to haue litle or no regard of purchasing Wisdome and Vertue, is (as *Cra-tes* cried out in choller) to loue your shooe better then your foote. *Sic cælo prefertur Adonis.*

Rather prouide your Sonne of such possessions & riches, as maie serue him in time of warres, and in time of Peace: that wil maintaine him abroad, as wel as at home, such as nether the water drownes, nor the fire is able to consume; but wil euer follow & escape, as *Archises* did the flames of *Troy*, and *Aristippus* his goods, that perished not by shipwracke. Lay vp in store for yur Sonnes such Jewels, as can neither be lost, nor stolne from them; such gold and siluer, as the

Canker

Canker cannot eat, nor rust deuour; that is a minde beautified & replenished with letters and good man-
ners. This did *Augustus Caesar, Charles the Great, &*
the very *Turkes* at this daie, to their children and ne-
phewes: not for feare of any *Athenian Law*, but to dis-
charge a fatherly and natural duety.

Delay not till the fist yeere, the *Instructiō* of your
Sōnes, as the *Persians* did: nor til the seaueth, as *Pau-
lus AEginita* prescribeth; but following *Fabius* his
Institution, so soone as they beginne to moue their
minde with the Bodie, in speaking and walking, and
when the faculties thereof vnofolde, and as it were,
spread theselues abroad, which is at the age of three
or foure yeeres; then without farther delay provide a
fit Tutor for them.

*Vdū & molle Lutum est, nūc nūc properādus, et acri
Fingendus sine fine rota.*

New waxe is best for sealing, as fresh cliae is fittest
for working: the woole of young lambs is aptest to
receiue the surest die, so youth is fittest for good im-
pressions. For when wil and wit by increase of years,
are once milled with follie, delighted in vanitie, filled
with flatterie, & let loose as it were to disobedience,
hardly or neuer wil such be reclaimed. And though
childrens vnderstanding be capable of any *Instructiō*,
as they fable, that *Theramenes* his shooe fittēdeuerie
mans foote; yet, as no mans foote can be fittēd by e-
uerie shooe, no more is euerie Instructor alike pro-
per for your Sonnes *Institution*. So far as his qualitie
exceeds the common, so much should his Tutors
sufficiencie surpass other common Schoolemasters.

*Sueton. in. Aug
Caē.*

*Herod lib. I.
Paulus AEgin
lib. I. art. med.
Quint. 5.*

*Ariſt. 30. ſcīa.
probīe. 4*

Pers. 3.

*Ariſt. 3. de
animis*

Alex.

Suet.in Iul.Cæ

Alexander would not be painted but with Spelle's pencil, nor Caesar suffer his acts to be enregistred, but by the pen of the most learned in his time. Why then should not you be as carefull to see your owne lively Image wel drawen? It is the sonnes life and conuersation, that writeth and witnesseth the Fathers Acts. Haue then a special eie to this Limmer, who in one Picture must pourtraiie both Sonne & Father. Choose him not vpon letters of commendation, or because your frend doth solicite for him, no more then you would take an ignorant Physitiō in your sicknes, because he is your kinisman, or of your acquaintance. Who wil passe the straights with a yong pilot, or commit his caule to a Pettifogger, because they are his friends or allies: nay what Noble man in choosing his fauckner wil not curiously inquire how he can diet his hauke, how he mewes her, how he giues her casting, keeps her frō sicknes casts her of, & reclaims her, before he admit him to his seruice? But alas! of a Tutor, to whome he wil commit his Sonne to be trainēd vp in vertue, whose life, shal be the principal monument of his name and honour, he never maketh farther inquirie, but where he may haue a Schoolmaster for his Sonne (if he will haue anie, as too manie wil none at all) and for how little he maie begotten:

Chrysogonus quanti doceat, vel Pollio quanti.

The King, the Contrie and their owne Tennants, will I feare, one daie haue iust cause to complaine of this negligence; Yea I am forie to see so many hopeful young Nobles, borne and ordained for more generous designes, to trouble their heads seauē

Juuen.7

or

or eight yeares with the *Heteroclits* of *Despauter*,
throw the little Judgment of their Tutors, who ofte
haue euен as much wit, as a Gnat hath bloud. Such
ignorant guides dragging younge Noble spirits
through so many bryars and brambles, cause them to
forlake al good letters and to despise the verie name
of learning and the professors therof.

Chap. 6.

The Description of a young Noble-mans Tutor.

Socrates who was (according to the Divine Ora-
cle) the wiest man living, esteemed a good Tu-
tor to be as necessarie for a Scholler, as a skilfull
midwife for a woman in childbirth; and therfore
called *Institution* it selfe, *Midwife-craft*, by vwhich
mens mindes were holped in bringing forth as it
were, a birth of true and vertuous knowledge. Philip
king of *Macedon* seemed also to bee of this opinion,
who said that he rejoiced more that hee had *Aristotle*
to be his Sonnes Tutor, then that hee had *Alexander*
to be his Sonne; yea *Alexander* himselfe would often
confesse that he was more indebted to *Aristotle* his
Master, then to King *Philip* his Father, because the
one was the cause of life onlie, and the other of a ver-
tuous & happy life. A good Tutor is one of the prin-
cipal Pillars in a Common-wealth, which *Macenas*
verie wel knew, when he councelled *Augustus*, that
the young *Nobles* of *Rome* should be instructed on-
lie by such Tutors as affected most the *Monarchical*
Gouvernment, which was establishing at that time,
to the subuersion and downfall of *Democratie*. For

*D.Laert.in.
Socras.*

MAESTRIS.

quoth he, when children are wel instructed in their childhood, they busie not their braines afterwardes with innouations, they plott, nor cōspire not against their Contrie, but submit themselves and cleaue to the gouernment of the higher power, as the Bees, to their honny-combs in winter. Therfore I first coucel Parents to be assured that the Tutor be godly, & free from al erroneous opinions in Religion (which is the true foundation of al wel established States) that hee maie informe his Pupil according to Gods worde & the law of the Contrie. Next that he be wise, and descended of honest Parents; that he be of a gentle and milde nature, hauing his head noe lesse fraughted with *Mother wit* (as we cal it) then *Schole-learning*. For a dram of the first, for our purpose, is worth a pound of the latter. *Magis magni clerici nō sunt sēper magis magnos sapientes, the greatest clarkes are not euer the wisiest men.*

To haue such a Tutor who shal be as wise as learned, you must seek him abroad, & not in the Schools. *Nam qui in Scholis habitant, non magis sapere possūt, quam bene olere, qui in culina habitant.* He is conuerlant with the world, not locked vp in a studie. Hee is a man who delighteth in honest companie, and not one who is as astonished to frequent other men, as the Owle is to behold the light. He holds more of *Jupiter* then of *Saturne*. And to describe him more particularlie, al his civilitie is not in his boode; Nor is hee a freshman newlie cast in *Tullies* or *Aristotles* mould, but on who hath purified the grosser aier of Schools, which maketh the daie light so darke to manie, that

their

Fabius in 2. orat. 12. c. 1.

Plut. de Educ.

Petron. Arb. 1.

their eies are not able to indurc it. *quia nihil ex ipsis quae in ipsis habetur, aut audiunt, aut vident, et cum in foro venerint, putent se in aliis orbis terrarum delatos.* Nether is he a whipping *Orbilius*, or a mourning *heraclitus*, but a milde *Agara spides*, more ready to pardō the to beat; not furious or chollerick, but meek and gentle. In his actions he is aduised, in his discourses modest, not contentious, proude arrogant, or full of babling words.

Idem.

Be well aduised therefore in your choice, that for sauing of charges, or such like consideration, you admit not a *Pedaunt*, a simple *Schoolemaster* to be a pat-
terne of your Sonnes behauour al his life time. For children fashion themselues more by example then by reason; as they see their Tutor demeane or carrie himselfe, so wil they cuer studie to imitate him.

It was *Aristotles* stammering, that caused many of his Schollers to stutter in their speech, as it was *Platoes* example that made his followers to hang downe their shoulders: & the *Historiographers* testifie, that the hearers of *Portius Latro* vsually rubbed their fa-
ces with Cummin seed, only to make them pale like their Instructour, who was so by studying. *Alexander* learned his drunkennesse of *Leonides*, and *Nero* his cruelty of the *Barber*. Read only the liues of *Vitellius*, *Commodus*, and *Heliodabulus*, and I am of opiniō you wil thinke it superfluous for me to alleadge more ex-
amples, or vse more reasōs to proue, that you should be very circumspect in choosing a godly, a wise, & a
virtuous *Tutor* for your Sonne, and withal a learned man: because it is impossible,

Plus.
in Alex.
Sueton. in
Neron.

Cum sibi semitā non sapiunt, alteri monstrant viā.
 A blinde man borne cannot point out the waie to an other. Who wil craue of poore *Codrus* the riches of *Crasus*? Or beg a good suit of apparell, of one more naked thē *Liberides*? No more can you looke or imagine, that an ignorant *Tutor*, is able to make a learned *Pupill*. There came neuer an eloquent *Orator* from *Sabinus*, or *Rufus* his Schoole: *Cherilus* never made good Poet, nor *Volusius* a skilful historian, nor *Cronus* a quicke Logician, nor *Philonides* a profound Philosopher.

I woulde haue our *Noble Pupill* instructed in all Arts and Sciēces. And therefore can I not maraile enough at the impudēcie of manie, who dare vnder-take the office of a *Tutor*, and to teach that which themselues neuer learned. *O miram impudentiam! & quibns os est adeo durū, ut vel pugiles esse possint!* How pittifull a thing is it, to see a young *Noble-man* loose the flower of his age vnder such *Coraces*, and ignorāt *Tibia's*? After they haue both deceived the expecta-tion of the Parents, and caused the Son to consume the best of his yeeres for learning, then must he in all haste, be sent to some *Timotheus*; or a *Perseus* must be found out, to free and deliuer him from this *Medusa*, his ignorant *Pedaunt*. Howe much better is it to pro-uide in time such a one, as is able to instruct him in al kinde of good Letters? And as learned *Politianus* re-quireth that a Poet should watch at *Aristophane's* Lampe, and drawe at *Cleantes* his bucket, so wish I, that our young *Noblemans Tutor* were profounde al-wel in lāguages as in Sciēces: especiallie in the Frēch

tongue, (next the Latin & Greeke) because it is most vsed now vniuersallie. Albeit some hold that in the beginning it forceth not, that the *Tutor* be so absolut as I haue required; yet I am of *Quintilians* minde, that it is best to be first instructed by thē that are learned, by reason it is a hard matter to put out of minde that which we haue learned in yonger years. If a man desire to make his sonne a Tayler, wil hee first binde him prentise to a Botcher? or if he wil haue him a cūning Goldsmith, wil he first set him to a Tinker? Others saie, when we wauē founde out such a one as you haue described, shal we bestowe so much vpon on *Schoolmaster*, as wil wel maintaine two Seruīng men? *Aristippus* answeres thē thus, *Hier you two Seruīng men with that monie, and be assured you shal haue three.* It is pittie that men shoulde more regard their Horse-boy; then their sonnes *Tutor*, they denie it in words but confirme it in deeds. For to the one they wil allow a pension of twentie or thirtie pounds yearelie, to the other they wil not so easilie afford so manie shillings. But this their liberality is worthilie rewardēd, when they haue horses wel broken, and vnrulie sonnes. Therefore I wish al Noble Parents that haue happelie found such a *Tutor* as I haue discribed, that they *entertaine and esteeme* of him according to his office.

Institut. orat.
2.

D. Laert. 8

Chap. 7.

Of the Tutors Minervall.

30. Sect.
Probl. 10.

TO finde out a word more significant or proper then *Minervall*, to expresse a Tutors honourable due recompence, were a thing as hard for me, as it was to Aristotle for to giue a reasō, why there was not a certaine price & reward appointed for learning, alwell as for all Labours and Exercises of the Bodie.

All men know that, *bier*, and *salarie*, are vnworthy to be attributed to a Tutor, who as he is a free man should freely be dealt with, and as his profession is liberal and of liberal *Arts*, so shoulde his recompence be of liberalitie rather then of precedent pactiō. The ingenuous Tutor will blush to set price on his learning, as *Apollodorus* the Painter did on his pictures, before he shewed them; but like *Xeuxes* rather, will freelie bestow his indeuours and paines on his Pupil esteeming no price worthy to match or coutervaile them. Neither craues he double paiment, like *Gorgias* or *Protagoras*, but what a Noble man liberally offereth, he receiueth thankfullie, as *Socrates* did of his Disciples.

It is too base either for a Noble man or Tutor, to marchandize for wages mechannicallie, with vwhat wil you giue? Or what wil you take? *Plato* would not compact so with *Dion*, or *Aristotle* with *Alexander*, *Xenophon* with *Agelaius*, *Socrates* with *Timotheus*, or *Lysides* with *Epaminondas*. With what alacritie trow yee, shoulde a man goe about a lesson for his

Scholler, when pure neede compels him to prouide otherwise for his necessitie ? *Phormio* the Athenian refused to bee Generall in the warrs of *Peloponnesus*, because he was poore; his reason, as I conceit, is verie allowable and good: for a poore man hath neither great authoritic in commanding, nor a quiet minde to thinke of those things that be necessarie. So let a Scholler haue manie good parts in him, and yet liue in want, he is neglected. Let him be vertuous as *Aristides*, learned as *Aristotle*, eloquent as *Demosthenes*, if his attire bee base, his wordes shall seldom be gracious,

... *Rara in tenui facundia panno.*

Suffer not then the Tutors wants to disgrace him, chieflie with his Pupil, of whom he shoulde bee most honoured, if euer you meane to haue him profit. For *Honor* is the seconde part of a Tutors *Minervall*.

Honos alit artes.

You must therefore perswade your Sonne euer to haue a good opinion of his Tutor, that so absolute a man as he, you could finde no where to instruct him. To induce him to cōceiue thus firs^t of his Tutor, next of his Booke, there is no better waie, then to vse the Tutor kindly your selfe, and as your familiar, speciallie in your Sonnes presence to grace & respect him. For how can the Pupil reuerence him, whom the Parents so little regard ? Yet euerie Jacke that can cunninglie flatter, & at euerie syllable adde (and *please your honour*) talke of the rūning of a dogge or 'a horse, shalbe intretained as a companion, when the modest Tutor, must sit below the Salt.

June.7.

---*Veniat qui fercula doct're**Componit, veniat qui pulmentaria condit.*

And which is woorst of all, I haue hard that some Parents rubb their inuention to weaken honest mens deserts, to recompence their diligent paines by scandalous imputatioues, and malicious traducements. If the Tutor haue made his Scholler applie his booke harde, they crie out their Sonne hath not the humor of a Gentleman, if he haue trained him vp in exercises beseeming his qualitie, O then, he might haue learned his lesson; if he haue learned littie, the Tutor is negligent; if enough for his time and capacitie, yet he would haue beene a better Scholler, if his Tutor had beene sufficient: if he be ignorant, the Tutor hath no learning; if a Loggerhead, strait-waies is the Tutor an Asse. My Son hath a sharpe wit, but his Tutor is a Buffle: my Son hath a good memorie, but his Tutor wil not excercise it: my Sonne would be of a sweet & gentle nature, but his Tutor is harsh. If their Sonne be a glutton, hee hath learned it of his Tutor: if he be wicked, *qualis paedagogus, talus discipulus.* If he be of base courage, his Tutor is a coward. Let the Tutor admonish him of his faults gentle, hee is too meeke, to soft, he cannot keep him in awe, he is too familiar with his Scholler, hee cannot retaine the grauity of a Tutor; a child should never haue a good countenāce saith they. But let the Tutor correct him discreetlie, O then he is to rude, too cruel, and of no moderation in gouernment.

Seneca.Epist.50.

Seneca maketh mention of a blinde woman, whoe by al meanes would haue perswaded the that came

to visite her, that the house was so darke she coulde not see. In like manner such Parets would couer their owne ingratitude, by laying the fault alwaies on the innocent Tutor. Let him doe his best indeauours, he shal neuer escape their venomous teeth, so that, as *Tacitus* wifelie obserueth, when a man hath deserued a greater recompence then can be giuen him, he maie expect rather a displeasure, then a requitall.

I aduise al honest Tutors rather to vndergoe the burthen of ingratitude and contumelie, then ever to repent them of wel doing; Let the testimonie of a good conscience, that he hath faithfullie discharged his dutie, be a comfort to him in al displeasures.

... *hic murus a beneus esto.*

Cor. Tacit.
Annal. lib. 4.

Hera. I. Epis. I.

Learne of the heathen *Socrates* when thou art accused to be a corrupter of youth (as he was by *Anytus* & *Melitus*) to answere as he did: *si vera vicia nobis obsecrint, corrigemus, si falsa, nihil ad nos.* Though you be detracted with *Aristides* for discharging your dutie, yet I wish thee to endure patiently as *Agamemnon* did *Thersites* his contumelies, and as *Damon Pericles* his Tutor beeing banished by the *Athenians*, and *Heromodorus* by the *Ephesians*. But to determine this bargaine I wish that Parents woulde accepte of *Protagoras* offer either to pay the Tutor according to his owne demaunde, or els that the Pupils woulde giue their oathes to tell faithfullie howe much they haue profited by his instruclions, and to content him accordinglie. Which law well obserued would caule the diligence of a good Tutor, to be easilie discerned from the idle indeuours of a *Pedant*, enterprising

Plato. Apolog.
Socras.
Plut. in.
Aristid.
Homer Iliad. 2.

the thing' he can in no waie accomplish, prostituting good letters to a mercenary gaine, hauing no other intention but to benefit himselfe, to the vtter overthrow of many a braue spirit, and idle consuming of precious time', which may be best recouered in this Academie following.

Chap. 8.

Of the best Vniversity for a young Noble man.

Offic. 2.

Ciceron who was sufficient & able enough either to haue taught his Sonne himselfe, or to haue entergained a *Cratippus* in his owne house thought it better to send him to *Athens* the most famous *Vniversity* in those daies, to the end he might as wel profit by example as by instrucciō. He vnderstoode wel howe it much impaired the Tutors soveraigne authoritie, & the Pupils learning to study vnder the elbow of his mother *Terentia*. He forsaw that shee woulde not suffer him at his booke an howre or two in the day, or endure to see her childe take a foile in his hand, to ride a great horse, to come from his exercises a little sweating or dustie: but (forsooth) hee must stil be cockered like a babe. He knew verie wel that he who wilbee a man for his Prince and country must not alwaies feed at the Physitions diet.

Hor. 3.
Car. 2.

Vitam sub dio, & trepidus agat, In rebus

Gen. 12.

If you meane your Sonnes shoulde profite in learning and good manners, send them to the *Vniversity* as the Gracæians sent their childe to the *Caldean Schooles*, and the *Romanes* to *Athens*. It was abroad where the Lorde would blesse *Abraham* and there-

fore

fore commanded him to leaue his fathers house: your seruants puffeth vp your sonnes minde and maketh them so insolent in their childhood, that they are not ashamed to brag with *Diaphontus*, who was wont to saie in the hearing of many, what soever pleased him, *the same also the people of Athens thought wel of: for that which I would have done* (quoth he) *my mother likewise saith Yea to it: what my Mothers minde stāds to, Themistocles my Father will not gaine say it; & look what likes him the Athenians all are vwell contented therewith.* Yea manie thinking theselues Soveraigne of the village in their youth wax rebellious being mē.

Plus. de Educ.

Without offence to either of the famous *Universities* here, or our *Colledges* in Scotland, for all sort of good learning, I recommend in particular the *Academie* of our Noble Prince, where yoūg Nobles may learne the first elements to be a *Privie Counsellor*, a *Generall* of an Armie, to rule in peace, & to cōmande in warre. Here they may obtaine his *Highnes* fauor, as *Hylas* wonne the loue of *Hercules*: *Patrocīus* of *Achilles*, and *Ephestion* of *Alexander the Great*. Schoole kindnesse (as we say) is neuer forgotten, witness *Artaxerxes* in pardoning *Sorobates*, & *Herodes*, in forgiuing the treason of *Olethes*. Here shal a yoūg Noble man learne to fashion himselfe, and to have a good *entregent* (as the French mē calit.) Here is the true *Pantheon* of Great Britaine, where Vertue her selfe dwelleth by patterne, by practise, by encouragement, admonitions, & precepts of the most rare persons in Vertue and Learning that can be found: so that the very accidents of yoūg Noble mens studies

*A description
of the Prin.
ccs Court.*

cannot be but substantial, as sympathising with the fountaine from whence they flow. Here is a glorious and laudable emulatiō among Peeres without fraud or enuie; al striving to doe best; and to merit most his *Highnesse fauour, stimulos dedit emula virtus.*

For exercise of the body there is none lacking, fitting a young Noble mā, so that he may learne more in this one place, in one month, then if hee should run ouer al France and Italie, in a year; yeah his *Highnesse Dinners and Suppers are an other Salomons table*, where the wilest men of any country may come to learne of him & his attendāts. Their wise speeches are so pleasant, & their histories so profitable, that his ordinarie meals surpasseth many degrees *Varroes perfect feasts,*

Who woulde not leauē then *Platoe's Academie, Aristotle's Lycaū, Zeno's Stoa, Epicuru's Porch, & Tullie's Tusculan* to come to the Prince his Court, which retaineth ever worthily and with good reason the name of **N O N - S V C H.** *Athena* her selfe the mother of al Sciences euē at her best would not haue beene offended at my aduise. Shee had but one Goddessē, who was forged by *Vulcan* out of *Jupiter's* braine: Here dwel al the Gods and Goddesses: They haue bestowed their guifts euē in one vpō this Court, as vp. on another *Pandora*. The nine Sisters hearing of our ninth Prince *HENRY* accōpained with his nine *right honorable nobles* left the waters of *Aganippe* to come here riding vpon their *Pegasus*, who with his hooſe hath made another *Hyprocrene* to spring in the midſt of his Court. Here are they making so sweet & harmonious musick at the name of nine, that *Pbrix* and

Lucani. I.

Satyra. menipp
A. Gel. 13. 11.Hesiod.
Stoiche.

My.

Mysius would daunce to heare them. I am perswad-ed that they were never more vpon the high topps of *Cythera, Parnassus, & Helicon*, then now they are in the lowe vallies of *NON-SVCH*, accompanied with the *Oriades, Dryades, Nyses, and Dianaes Nymphes*. So that whosoeuer were once hear he would bid farwel to *Alcinous, Adonis, and Lucullus* their Gardens, & would not enuy the *Thessilians* for their *Tempe*. Yea (with *Platoes* fauour) the aire is more pleasant then that of *Athenes*, and the flowers smel so sweetlie that if *Epicurus* the Master of Pleasure were here, doubt-lesse he would wish either to be al nole to smel, or else aleiesto delight his sight. Why then should not I wish my selfe now to be al tōgue, or at the least, that the tōgue which I haue might be hard frō the Oriēt to the Occident, from the Septentrion to the Meridian; yea that it might ascend from the lowest center of the earth vnto the highest circumference of the Emperick heauen, to invite al yong Nobles vnto this (neuer sufficientlie praised) *Academie*, as also Gods Angels to be their garde?

*Plat in Timo.
es crit.*

Chap. 9.

Of a yong Noble-mans Seruинг-men.

Plutarch shewing how yong *Marcus Cicero* was corrupted by *Gorgias*: giueth al *Noble Parents* to vnderstād that it is not the learned *Cratippus*, or the famous vniuersitie of *Athens*, which is able to make their Sonne a good Scholler, if he haue bad

*Plutar.in
Cicer.*

Prolam. qua-
drup. const. l.1.
c.4. sex. 31.

Epiſt. ad. fam.

Seruants about him. *Gorgias* wil doe more euil in an houre, then *Cratippus* can doe good in a month. And *Athens* wil not be so profitable by example, as the pleasures there, wil be hurtful by perswasiō. The Astrologians make *Mercurie* to be the *Planet* of yong men, so far as my iudgment can collect, because that *Planet* is good or bad as he is in coniunction with another: So yong Nobles follow often times the vitiōus perswasions of their Seruants rather then the Tutors good precepts: and shew themselues like to those who are about them. In *Plautus* & *Terence* you shal see almost in euerie *Commedie*, that the wicked inticements of *Geta*, *Danus*, *Phormio*, *Gnato*, and such lewd seruants, haue had greater credit at their young Masters hands; then honest *Parmeno*'s councells; yea among our selues yet, there remaine many *Geta*'s but few *Parmeno*'s. wherefore seeing a young Noble-mā besides his Tutor, hath neede of Seruants to attend him, as a sicke mā must haue others, besides the Phyſition, I wil councel al fathers to ſend with their Son, ſome honest, and diſcreet man that is neither flatte-rer, gameſter, or otherwiſe vitiouſlie giuen. I woulde haue him ſuch a one, as his grauity and good example, may be powerful in his Masters heart; and make himſelfe to be reſpeſted by his good councells. It ſkils not much whether he bee learned or no: for *Cicerio* writeth of one *Curio*, and I can witnes my ſelfe of one with *Sir John Harrington*, who can neither write nor read, yet by his ſpeeches, example, and good aduise is verie profitable to that young Noble-man, as al men know that know them both. This honest man ſhould

con-

concur with the Tutor in forming of the young Noble mans manners; having both one intention, albeit they vse severall meanes in attaining therto: either of them must labour to commende the others doings before the young Gentleman, & to maintaine one anothers authority, without crafty emulatiō or iealousie, that one should be more in the Parents favor then the other, or more respected of the Son: what soever the one saith, the other must allow of, if he be present, or otherwise if he heare of it in the Gentlemans presence. If they disagree within themselues, the one wil hinder the other. But if anie thing be amisse, & that the one misliketh the others proceedings, I advise them both that the one admonish the other kindly & freindlie, when they are apart by theselues. In so doing their charge shal prosper and they shal haue honour of al'men; a recompence of the honorable Parents, and for euer they shal winne the young Noble mans fauour and kindnes.

Thus agreed *Seneca* and *Burrus* in the education of *Nero*, as *Cornelius Tacitus* testifieth in the description of *Nero*'s institution. The like shal one day be recorded in our *Brittaine Cronicle* of the sweet harmonic and brotherlie agreement betwixt *M^r New-ton* Tutor, and *S^r David Murray* in the Institution of our *Noble Prince Henry*: it is manifest enough how this godlie Knight obserueth inviolablie, the old Persia custome, euerie morning in saying vnto his Highnes, *Surge Princeps, atq[ue] ea cura, qua te curare voluit Mesoremas des. Arise Prince, and doe those thinges which the great God hath ordained you to doe, and dis-*

Cor. Tacit.
Annal. 30.

charge

chargeth the dutie of *Philips Courtier* in saing Ho-
mo Es HENRICE.

As for such as attend our yong Noble man in his Chamber, I wish them also to be wise, faithful, diligent and of modest behauiour, both in words, and action:

... Homini seruo, suos

Domitos habere oportet oculos, & manus, Orationemq.

Take heed to a companie of *Thrasoe's* and flattering fellowes, who like the *Harpyes* about *Phyness* table, study only how to smooth a yong Gentleman in his humors. Such men are verie pernitious, because they maie soone corrupt youth in the mornings or evenings, at dinner or at supper; and where the Tutor cannot alwaies be present: they maie alienate the yong Noble mans minde from his Tutor, or the honest man whom I maie cal *purse-bearer*, because I wouldhaue him to keep the purse, and to haue a care of his Masters cloathes, & other necessaries. Wherfore the Parents shal doe wel in my iudgmet, if they command these to respect their Sonnes Tutor, and obey him, as one who supplieth their place, & that by no meanes they meddle to be Censures of his actiōs and diligence. And so admonishing the rest of his Inferior servants to doe the like, and to abstaine from drunkennesse, whoredome, swearing, & blasphemy, that they auoid scurilitie and baudie talke, and dissolute laughing, cheifly in their Masters presence: that they be verie carful in their offices, and to attēd their Master when he goeth abroad.

Plan: Miles.
Glori,

Æn. 3.

Chap. 10.

Of the Fathers allowance for his
Sones maintenance.

CAESAR amongst manie other Judicious obseruati-
ons in his French warres, registered an ancient cu-
stome of the Gaules at that time, which is worthy to
be noted and followed of al Noble Fathers especial-
lie. *Childrē (saith he) never came in their fathers sight,*
vnto the time they begā to beare armes. As if he would
inferre & commēt of that place; That Fathers should
bee most louing & careful of their sonnes, when they
grow vnto mens estate, in raising & aduancing their
sonnes fortune. At that time they should helpe them
most and shew themselues men. Before while your
Sones were little, young, weake, & that they could
not enterprise anie thing for themselues: your affecti-
on was natural, and common with other living crea-
tures, but now when you set to your shoulder, or lend
your hand to set them forward in the world; it is a to-
ken that you are a man, & that your loue is reasonable.
My councel is therfore (*Noble Fathers,*) that you
denie not a sufficient and honourable allowance for
your sonnes maintenance now whē he beginneth to
manifest these reasonable faculties of his soul, which
laie inuolued in his childhood. Now as he groweth in
yeeres & commeth either to serue his Noble Prince,
or to go abroad to some other Vniversitie: so should
your fatherly affection encrease: you must ioine Na-

*Iul. Cesar. 6.
in moribus
Gallorum.*

ture, and Reason hand in hand; and pronounce with a Huimane voice, this or such like better exhortatiō & encouragemēt. *Deare Sonne if thou shew thy selfe diligent in the Schooles of Virtue and good Learning, & willing to maintaine that honorable ranke which thou hast receaved of me, & my Ancestors, I will spare no cost for thy preferment and instruction, according to my aabilitie & meanes.* For alas, how manie braue and Noble spirits haue I seene remaine al their life time lurking & hiding themselues in the middest of the base multitude, and in the end die in Ignorance, for lacke of an honest allowance befitting their qualitie!

Juuen. 3.

*Hand facile emergunt quorum virtutibus obstat
Res angusta domi.*

And which is more pittifull, how many gallant young gentlemen of good houses, maie I saie to haue both seene and heard of, who by their Fathers wretchednes, haue beene forced, to prouide for their necessaries themselues, by al meanes whatsoeuer, either law ful or vnlawful!

Vnde his beat querit nemo, sed oportet habere.

Who will not condēne of Iniustice an olde crazed si new-shrūkē father, sitting with one foot in the graue, & the other in the Chimney corner, to hoord vp like an old *Euclio*, or els spend prodigallie so much goods himselfe alone, as may suffice for the main tenance of al his children? This is the cause that manie Sons expect dailie for their fathers death.

Would you then fathers be beloued of your Sons, and that they shoulde not wish for your death? (albeit such an horrible and detestable wish can no wise,

justly

iutly or with reasō be excused) Labour to be beloued of them in furnishing and allowing them, as much as you are able commodiously; without hurting your selues, according to your degree and qualitie, their age, and the place where they remaine, rather then by churlishnes, frowning, and niggardnes.

Liberalitate liberos

Retinere satius esse credo quam metu.

Assure your selfe that *Vertue, sufficiency, wisdom* and *Reason* shal euer woike a greater respect and honour towards you, in your Sonnes hart and eies then al the sharp and niggard dealing, that you can devise against them.

Errat longè meā quidem sententiā,

Ibid.

Qui imperium credat gravius esse aut stabilius

Vi quod fit: quam ilius quod amicitia iungitur.

Yee that are venerable Fathers neuer thinke that your Sonns, for whose vertuous education yee haue beene thus careful, can euer contemne, or misprise you, be yee neuer so feeble and decrepit. They haue learned, and still wil retaine in memorie for a Patterne to imitate, that the ancient *Romans* respected the verie dumbe and senseles Pictures of their honorable Fathers in their galleries; and as yet continue to reuerence the old *Reliques*, and ashes of their rotte bones.

But what shal I think or saie of some Fathers Indiscretion, who after their death leaue their Sonns in a greater miserie then before, (not that they wasted all themselues as manie vnthriffts doe) but in leauing their wiues ful poore to dispose of their goods and

Terens Adelph.
Aet. 3. sc. 1.

Lands at their p'leasure. Ah poore Gentleman!.

He is out of the pan into the fire. It is verie dangerous to fal vnder woemens Iudgment, which commonly is vniust and fantasticall; for what vnrule appetite, and distasted relish or strange longings they had when they were with child, the same haue they at al times in their minds: they are commonlie scene to affect the weakest, simplest, and most abiect, as appeares by manie exāples both in holie & prophane writings: because their Judgmet is so weak, that they cānot imbrace whō they ought, they follow their natural inclination, which is grounded vpon a verie sandie and slipperie foundation; as we maie perceave by manie Mothers, that haue noe pittie, to wrest the papp out of their owne childrens tender mouth, and to leaue them, crying and sprauling for help, onlie to gaine a little monie. This indiscretiō of Fathers is the cause that manie Mothers curse their childrē, make our young *Lords and Lairds To begin their first war vp. o their Mother.* Wherfore to remedie this heauie & pitiful effect her after, my aduise is that husbāds leaue their wiues so much of their liuings, as cōpetentlie & largely may maintaine their estate, according to the qualitie of their house & age: and for the rest to leaue it amongst his children, according to the laws of the Country where they are borne, hoping that they will haue more wit, reason, and discretion (if they bee of ful yeeres) then their wiues; considering the weakness of their sex. But if the children be in their minoritie, there is some shewe of reason that the mothers should haue the administratiō of the childrens goods

REX.
Bax. Chap.
ub.3.

until they come to full age themselves, to haue the managing thereof by the Lawes of the Country; yea if there bee not sufficient goods for both Mother and children: they should rather lacke then shee: because neede and want is much more vnseemelic & difficult for woemen to endure then me.

To end then this duetie of a Father, & to keepe his bones from cursing either by his wife or childdren: as also to saue the Sonnes from their Mothers curse: & lastly the Lawyers from mony, and the whole house from decaie; my opinion is, that the best distribution of goods is, when you die, to distribute them according to the custome of the Country. The Laws haue thought better vpon them then you: your goods are not properlie your owne: since without your aduise in particular, they are ordained by a Civil proscriptiō to certaine successours. And albeit your libertie be somewhat extended, I thinke it verie Iniustice to deprive & debar one of that right which Fortune hath alotted him, and the common Lawes of the Coūtrie haue called him vnto: except there be an evident reason and cause to the contrarie. What can be more vniust then to make a man loose the benefit of his whole life, for one mistaking, or an ill word, & to suffer one fault to weigh down twentie yeeres good ser-
vise? Happy he that at this last passage is readie to sooth and applause their will: The newest and latest action transporteth, not the best and most frequent offices, but the freshest and instant worke the deede. They play with their wils and testaments, as with ap-
ples and rods, with children; to gratifie or chaste the

uerie action of theirs, who pretend any interest therevnto: It is a matter of greater consequence then at euerie minut of an houre to be varied and changed. Wise men resolute themselves once for al, euer respecting reason and publike obseruance before all particular considerations.

Take this not onlie to bee my aduise, but also the wise law-giuers answering his Citizens. Why then saie they (in your name) perceiuing our ende to approach, shal we not dispose of that which is our own, to whom & how it pleaseth vs? Oh God what cruelty is this, that it shal not bee lawfull for vs to giue more or lesse, according to our fantasies, to such as haue serued vs, and taken paines with vs in our sicknesses, in our age, and in our busines? To whom the Lawgiver answereth in this manner.

Plato II. de le-
gibus.

My friends (saith he) who doubtlesse shortly shall die, it is a hard matter for you both to know your selues, and what is yours according to the Deiphick Incription. As for me, who am the maker of your Lawes; I am of opinion that neither your selues are your owne, nor that which you possesse: And both you and your goods past, and to come, belong to your familie: & moreover both your familie and goods are the common wealths. Wherefore least anie flatterer, either in your age, or in time of sickness, or anie other passion shoulde vnadvisedlie induce you to make anie unlawful conveyance, or vnjust Will and Testament, I wil looke to you, and keepe you from it. But having an especiall respect both to the universall interest of your Cittie, and particular state of your houses; I will establish lawes, and by reason make you per-

ceiue and confesse, that a particular commoditie ought
to yeeelde a publike benefit. Followe that course
merely wherto humane necessity doth calyou.

To me it belongeth, who haue no more re-
gard to one thing then to another, &
who as much as I can take care for
the general, to haue a re-
gardful respect of that
which you leaue be-
bindē you.

THE



TO THE RIGHT WORTHY
MR. ADAM NEVVTON Tutor to Prince
HENRIES Excellencie;

AND TO

MR THOMAS MOVRAY Tutor to the DVKE
of YORKE his Grace



Irs in aduising Tutors of their Dutie,
least I should be thought unadvised in my
owne---iple semipaganus

Ad sacra vatū carmē affero nostrū.

I offer this book in particular, (according
ing to the ancient custome of Ægypt) as unto the two
most skilful and iudicious Censors of this Art. I pre-
sent it, as Apelles and Polictetus did their pictures &
images, holding the pincel and pincers as yet in my hād.
to add, change, or clsp away what you Iudg expedient,
Your ⓐ or ⓑ shalbe an advertisement to me not to faile
hereafter in the like case: as your approbation may bee
an incouragement to attempt some higher disseing,
wherby I maie better testifie my zeale towards those,
of whom you merit to be esteemed as Homer was of
King Ptolomie and Frontinus the Philosopher of M.
Antonius the Emperour.

Yours ever in duty as
Somtimes Imitatour.

I. C.



THE SECOND BOOKE OF
Noble Institution, advising Tutois
of their dutie.

The Summarie.

Cic. 2. de oras.



Aius Lucilius was wont to saie, that hee woulde the things hee wrot should be read neither of the worst learned, nor the best: for that the one sort coulde not vnderstand him, the other happily might see more then hee of himselfe. Verilie, I haue not that double care of *Lucilius*, because all my advises are attempted onlie in the behalfe of the vnlearned: yet is my fear on the other part by so much the more exceeding his, that I acknowledge my writings far inferiour vnto his. But howsoeuer, not fearing to abide the censure of the learned who haue iudgement, and therefore can; and reason, and therefore wil equallie accept, and accordingly allow of this my affection towardes those vnskilfull Tutors, whome I wish here to consider their office, and how they are fathers of the minde: & so should proceede with as great di-

lib. prae.

ligence 1. in Forming. 2. Reforming. 3. Confirming the three faculties thereof: as the naturali father should be in discharging his threefolde dutie concerning the Pupils bo die. These are three partes of a Tutors vocation, and shalbe the three principall pointes of my aduise in this booke, after I haue shewed him how he should know his Pupils *Nature*, that he may teach him accordingly.

Chapt. I.

*How a Tutor should know, and use his
Pupils Nature.*

plus de Educ.

Cic. ad Brut.
Aeliā. var. hist.
.7.
XII Epist. ad
Endoz.

Plato. in Rep. I

ovied. in hist.
End.

A skilful Husbandman, vnto whom *Plutarch* compareth the Tutor, cōsidereth euer first the Nature of his soile, before he sow his seed:

Et quid quæq; ferat regio, quid quæq; recusat:

Which maketh me aduise Tutors first to doe the ſāc, as was commanded vnto the *Thebans* & *Lacædemonians* by *Lycurgus* his cruel lawes, in causing thofe who were borne blind, crooked, or with anie bodilie imperfection to be flung headlong downe the Hill *Taygeta*, as children marked of God and Nature to be pernitious against the Cōmō wealth if they had bin nourished. This made *Plato* alſo (who was more pitiful then *Lycurgus*) councel his citizens to put ſuch children out of the Cittie to be nourished, & to debarre them for euer from bearing anie office in the ſtate. The *Indians* in like manner vſed to preſer their children of two monthes old vnto the publike viewe

of

of al men, either to be throwne into the wildernes if they had bin mishapen, or otherwise to be nourished. And as I suppose this day in *Germanie* boyes are mocked by their companions when they goe first to the Schoole, of purpose to trie their disposition, and howe their nature is inclined. Yea the *Turkes* discipline exceedeth all lawes and Institutions recited, & al others that cuer I have had, or read of. For in *Constantinople* you maie see an innumerable companie of young boyes called *Amasogiants* or childrē of the *Turkes* diligentlie considered by the most expert Masters of al Arts, liberal, and illiberal vnto whom euerie one is recommended, according as his nature inclineth and leadeth him; hauing their choise of all things to trie them by.

But I see no realō why our young Nobles should be thus vsed; they are borne to command, and must learne to doe it, albeit perhaps their natural instinct leadeth them more to soe Mechanical trade. Wherfore my advise is, that the Tutor labour to instruct & teach them, howeuer their nature be otherwise then to learne. This is most sure, by reason their tender & young inclination is so vncertaine, that me thinks it very difficil for anie man to giue anie solide and vnfaillible iudgmēt: as therof: it is euidēt by *Cimō* & *Themistocles* & a thousand others, who proued other men, then they appeared boyes. There is nothing so variable and hid, as both mans and childs nature, which oftentimes like the floud of *Euripus* & *Aphæ* running vnder the ground breaketh forth contrary to our expectation, and when we are least awares.

Plus in The.

Therefore I would haue them presented vnto *Socrates* his mirour, and if they be faire of body to dresse their minds therto : otherwise to make the perfecti-
on of the minde by vertue, perfect the imperfection of the bodie, as *Socrates* did in himselfe.

If your young Pupil appeare to be of a dul and somewhat hardingine (with *Platoes* permission who in his 7. booke attributeth so much vnto his 7. tokens of a good wit) you shal not be discouraged and refuse to teach him, as *Apollonius* master of *Alabanda* vled to doe at the first. Think that by your paines, diligence, and skilfulness in rightlie instructing him to make him profit. For you see that of rough & knotty wood wel handled, and wrought with the wood, as it should bee, is made the fairest image for pleasure, & most durable for profit: in like maner hard wits albe-
it they be hard to conceaue, yet they are sure to re-
taine; they are painful without wearines, constant without new fangienes, and attentiuue without waue-
ring, so that they attaine to that perfectnes of wise-
dome and learning oftentimes, that men may woun-
der: as for example *Cleanthes* was accounted of so
dul and lumpish wit, that noe Master would admitt him vnto his Schoole, which moued the young man to studie so diligentlie, that after he deserued and got vnto himselfe the name of seconde *Hercules* in learning. *Xenocrates* also was thought verie rude & vnapt for the studie of *Moral* & *Naturall Philosophy*, yet became vnder *Platoes* disciplnie on of the greatest Philo'phers of his age; and by his precepts he made *Polemon* who was a young man of a most dis-

*Plato lib. 7. de
Repub.*

ic. I. de. oras.

Cic. lib. de falso

solute

olute and lewd life, to be accounted the best Gouvernour, that ever ruled in *Athens*. Despaire not then, nor be not afraid at young Gentlemens dumpish disposition in the beginning, but instruct the with a pleasant countenāce, *Obest plerung, ijs qui discere volūt, authoritas eorum qui docent.*

For we see by the historie of *Furius Cresinus* that the most sterill and barren feilds wel laboured, will bring forth plentie of good corne, when seed sownen in euill tilled ground taketh noe root and may onlie spring vp vnprofitable reeds emptie of al granes; whervnto I maie compare those Natures of young men, who are verie quick, & that shoot forth al their vertue before haruest, or the due season, & growe to no greater maturitie then the Almond Tree.

Plin. 18.6.

They are old men in their childhood, and children in their old age, as it is reported of *Hermogenes* the sophister. They are wonders to looke vnto in long coates, but as they grow in age:

Seges eludet messem fallacibus herbis.

You shal heare their tongues euer praiting, and verie wisely as appeareth, but yet with small iudgement. Wherfore my aduise is, you vse them verie gently: for hee that woulde haue a Rose, or a Violet to smel sweetly, he must not crush them in his hands, or burn them in the fire. These would haue somewhat greater libertie then others.

By a double coniunction (as it were) of their two Natures together, there are two other sortes of wits between them, which are both very apt to Learning. And aboue them all four, I maie affirme there is one

Jdem. 25.16.

S. Fr. B. Aduāc-
mens of Learn-
ing.

like a *Quintessence*, aboue the four elements, which containeth such wits, as appeare not to bee taught or informed by men, but infused by God; they are able in the twinkling of an eie, at the first motion to conceiue, inuent, and retaine al things most accuratly. Of such wits I haue neuer read, seene, or heard of one comparable to the Kings Maicsty, who by the finenes of his vnderstanding moueth the learnedst men both to thinke and write with *Plato*, that all our knowledge is but *Remembrance*. He standeth inuested with that triplicitie, which in great veneration was ascribed to ancient *Hermes*, the power and fortune of a *King*, the knowledge and illumination of a *Priest*, and the Learning and vniuersalitie of a *Philosopher*. These are the special sorts of Natures to bee considered in a Scholler: for *Bodins* subtile and curious search after *Vitruvius* his Imitation, and the *Astrologians* pretty diuisions, according to the predominances of Planets, nor yet those wilest sort of Relations, which the *Itali-ans* make touching Conclaves of *Cardinals*, are not for this purpose: therefore I omit them, wishing the Tutor to obserue the discouering signes of his Pupils nature.

Quint inst. 1.3

Fabius in his Institutes discouereth the varietie of Natures best by play, thinking that children cannot dissemble. *Democritus* judged of *Protagoras* aptnesse for Philosophie by his knitting of a fagot in Geometrical proportion, and so of a common Porter made him a rare Philosopher; who judged after of his owne Schollers by Physiognomie: but me thinks a wile Tutor shall easilie perceiue his Pupils nature by his f-

quent

quent conuersation, & will instruct him accordinglie
Wherfore to come to our first point of duty to In-
forme our Pulpils Judgement, I wil only wish the Tu-
tor to hide his owne disposition from his Scholler, as
carefully as I couel him to discouer his. In my opini-
on there can appeare no greater wisedome, pollicie,
and vertue in a Tutor, then to behauе himselfe in such
a continual frame, that his Pupil although he bee of
neuer so pregnant a wit, shal not be able to knowe his
disposition: for many children hauing once found out
the smel of their Masters foote, will cast and giue the-
selues vnto such pecuish shifting pathes, that it wil be
verie difficult to retire them.

Chapt. 2.

Of Informing the iudgement.

Seeing the principal end & chiefe scope of all tea-
ching tendeth to make Pulpils godlie & wise, yee
should endeuour your selues to follow the easiest
& straightest way to attaine soonest vnto your intēti-
on: which is by *Informing the Judgement* first. (accor-
ding to the judgement of al wise men) For the *Syracus-
ians* the *Spartians*, and people of *Locri* disinherited
their children, if they were not able, at twelue yeeres
of age to render good reason, wherefore they loued
and desired one thing more then another: why they
were *Græcians*, and not *Barbarians*: why they were
borne free men and not slaves: they knew that the
judgement of man is capable of al things, visible, in-

visible,

visible, vniuersal, particular, sensible and insensible. The Judgment, as *Epicharmus*, *Pythagoras* his Scholler said, heareth, seeth, worketh, & gouerneth al things without the which man is deafe, dead, and blinde. *In intellectus est omnia*; and to mount somwhat higher, it maie be called a liuelie image of God, a drop of immortal substance, an heauenlie beame, by the which we haue Parentage with God. Whie then should not we be careful to instruct it first? But as it is hard for man to comprehend the Name & essence of his spirit, wherof the iudgmēt is the most excellent facultie: so is it to anie man to reckon al the precepts requisite in this Institution. Wherfore I submit these fewe vnto your best consideration without farther Preface.

First of al a Tutor should aske oftentimes of his Pupil manie questions; he should cause him to speake, & tel his opinion at al occasions, of euerie subiect.

That which we knowe a right & properlie is without booke, and we may dispose of it at our pleasure. Wherfore a Tutor should rather pardon his Scholler, for not learning by hart, 7. or 8. lines; then for not iudging wel of anie matter. So then hee must awaken and sturr vp his wit by frequent demandes, making him to expresse his mind first, otherwaies he lendeth onlie a deafe eare & thinketh him selfe not of the lett.

After he hath giuen his opinion first, presse & vrge him for the reason of his iudgmēt, to the end he speak not rashlie and vnaduisedlie: & to incourage him the more, afford it some prale, how euer it be. *Socrates* was the firt inventor & diligēt practiser of this forme of Institution, which our Sauiour vſed in Instructing

*Arist. de ani-
ma. 3.*

Scat. exer.

*Plat.
Marsh. 16. 22
Luk. 10. 24.*

his

his Disciples. I would not that the questions shoulde be of his Lesson only, but of euerie thing euen of matters of little importance, and of trifles, according to his age; for the workes and operations of judgement consist not only in graue and high affaires, but to esteeme and resolute Justly & rightly whatsoeuer thing it be. *Astia ges* in *Xenophō* calleth *Cyrus* to an account of his last lesson by this question, *A great iad* (saith he) hauing a little coate gaue it unto on of his companions, who was of a lesser stature, that had a big coate, which he toke from him, hauing asked his iudgment herein, *Cyrus* answered, that the matter went wel after that fashion, and that both seemed to be better fitted so: his instructour did chide him for considering onlie that which was fitting, and not that which was equal and iust, as he shoulde haue done. So that it is not sufficiēt simple to tel them the English of their lesson or to cause them to learne it by hart, but their Judgment would be essayed at al encounters. As when they shal learne that *Cato* killed himself at *Utricke*: and that *Brutus* and *Cassius* were the authors of *Cæsars* death: I would heare their iudgmēt, if they did al wel or not; if they deserued wel or not of their Country for so doing: if they did with wi:done, prudence, iustice, & valour, wherin they did wel, and wherin evil.

Xenoph. Cyr. 1.

Because he who asketh nothing knoweth as little, you should also fashion him to an honest curiositie to know al things, and that he lay his eies about him, to consider what is done, that nothing maie be done or said without his iudgment, at the least priuatlie, in his

owne mind; yet with this caution that he neuer put to great trust and confidence in his own wit: for whē he hath once a good conceit & opiniō of his own Iudg mēt, yours wil be little regarded. Let him be familiar somtimes with the meanest trads· men: asking of euerie one according to their tra de ,

Propriet.lib.4.

Quæ tellus sit lenta gelu, quæ putris ab æstu.

Ventus in Italiā quis bene vela ferat.

He may learne somewhat, (if he can make his profit) of the least foot-boy that goeth by the way. There is no feild so barren, but there may so m thing be reaped; which made the musician send his Schollers to heare a bad plaier, to avoid his faults and wrong ca dences. But in no cas: he must be permitted to entaine his owne thoughts with anie solitary pen siuences, by reason a child not hauing sufficient good stuff to entertaine his minde withal, he feedeth it with vanitie. Therfore euer keep him exercised & im ploid in one good thing or other, wherwby he maie profit.

Chap. 3.

Of reforming the Imagination, and the Pupils Opinion.

2
Part of Tu
tors duty.

IMAGINATION followeth next in order to be rectifi ed and guided by the understanding, whervnto by the help of our fīue external senses, and our inward common sense, named *phantasia*. it representeth al things to receaue iudgment, and after approbation,

Plin. 7.4.

Arist. metaph.

to be committed vnto the *Memorie's* custodie, vntil the time our iudge cal for them. *Imaginatio* worketh maruailous effects; as the Changing of the sexe in *Lucius Cossitus*, altered from a womā to be a man at the day of her marriage: It maketh the dūbe to speak, as *Cresus* his Sonne: wile men fooles, as it did *Gallus Vibius* who becāe a foole in studying to find out the essence of follie. And this is it that cause the commō people to beleue so manie false miracles. Yea in it *Opinio* is lodged, which (as al mē know) is the mo-
ther of al mischeifs, & cōfusiōs, & that may be teat-
med verie properlie the guide of fooles, as *Reason* is
the conductor of wise men. *Opinione sapius quam re-
laboramus*. For if we knewe the being of things, as
they are indeed; the veritie which is vniiforme, & ne-
uer but on, should be imbraced of al the world alike.
But seeing there is so great a varietie of opinions
throughout the world; my opinion is here that a skil-
ful Tutor should frame and mould his Pupil's *Imagi-
natio* according to the general patterne of the world
to make him vniuersal, in representing vnto him in
his verie childhood, the catholike Countenance of
Nature, that al the world may be his bock. The finest
and most Noble spirits are vniuersal and most free:
by this manner the imagination hauing before con-
templated al things, admireth no thinge, which is the
highest point of wisdome. As *Socrates* being asked
what countrie man he was, answered wilelie, of the
world: he said not of *Athens*: his *Imaginatio* was fur-
ther scattered, imbracing the vniuerse, as it were his
City, extēding his acquaintāce, his society, & affectiō

vnto al mankind:whereas ignorant men are as it were heap't vp into themselues hauing no longer prospect then their owne noses. When it raineth aboue their heads, they thinke it doeth so through al the hemisphere:when the plague is in their towne, they thinke that the wrath of God is powred out against al mankind,& that Doōel-day is the morrow. O the weaknes of mens minds, to thinke that al the world liueth, beleeueth, saith, doth and dyeth, as we doe in our own countrie! As manie men rashlie and vnauidedlie doe, thinking their owne countrie fashions the onlie rule and square of all ciuilitie and honestie, in condemning other countrie fashions different from their owne, as barbarous. Wise men are more wary what they iudge, and take better heed, vnto that they will vter: yet I wold not haue your Pupils to light of beliefe, because they that beleue easily chāge their opiniōs as quicklie, especially in youth, whose humors are in perpetuall motiō. Therfore I hold Solons *Nequid nimis* to bee the best rule of *Imagination and Opinion*.

Tarent. Andr.
AE. I.

Chapt. 4.

Of Catechising.

IN respect that *Conscience* and *Will* are necessarie consequences of the two faculties premittid; who wil iustly blame me for giuing my aduise, how a Tutor should informe his pupils minde towards God, & his young childish manners before I passe vnto the *Memorie* Humane sciences for the most part require

that

that the pupils *Judgement* be almost solide & perfect; but he cannot begin too soone to be taught Godlines: he should be catechised in his Nurses armes, that he may suck in with her milk precepts of Pietie, which he should practise al his life after. As hee beginneth then to moue these foreside faculties, teach him that it is God, who by his almighty hand made him, that brought him into this world and preserveth him, and that bestoweth all things which he hath upon him. Make him to feare and tremble, when he shall thinke or heare of his infinite *Majestie*, and therfore should with a lawful reverence both begin and ende the daie with reciting the first rudiments of Religion, as the Lords prayer, the Articles of faith and the Decalogue; neither shoulde hee euer eate or sleepe without due acknowledgement of his Creators goodnes, so that the verie howers and time, maie put him in remembrance to serue God al his life. As he groweth in yeeres, so let his instructiōs increase: cause him to read diligently one or two Chapters of the *Bible* euerie morning, and at night going to bed.

For the *will*, if you be of my minde, next vnto God forme it to Reuerence his *Souveraigne*, as the liuelie Image of God vpon Earth, that in his manhoode hee maie prooue a loyal subiect, and an louing citizen vnto his countrey. This brieflie for the first principles of Religion which shal serue for a sure ground of his manners, and al his Learning hereafter, without the which al you can teach him is hurtful, rather then profitable either for himselfe, or others.

2.cor.4.

Chapt. 5.

Offashioning his Manners.

AS *Chiron* nourished his pupil *Achilles* with bloud & marrow of Lyons, to make him haue a strong and stout stomacke: so al Tutors shoule feede schollers with the verie marrow, and substance of Philosophy, to make them truelie and firmelie honest men. Words or languages are not able to doe it, but the practise of the precepts. It is nothing to make a scholler conrow in Latine and Greeke, & to suffer his manners to be out of al rule: when he readeth in his humanties of the continencie, valour, and Eloquence of *Alexander*, *Caesar*, & *Scipio*; he must thinke them, as so manie patternes sympathising with his own minde, & that hee will rather imitate their perfections with his hands, then heare them with his eares. *Sophistes* the oratour was banished publikely out of *Athens* for teaching his schollers more to speake wel, then liue wel. Wherefore you shoulde not delaie while your Pupil cometo his *Logicke*, to teach him to discerne truth from false, good from evill, but euuen when he is in his Nurses lap, according to *Agelias* his councel, wha inuited *Xenophon* for this cause to send his children to *Sparta*, not to learne *Rhetoricke*, or *Logicke*, but the best science in the world, which is to knowe howe to obey, and to haue skil how to commande. Al Learning is nothing if it be not founded vpon vertue.

Fit mox exigai pretij. perditq. nitorem

Ipsa

*Ipsa suum quosq;e vitiorum facibus oblitæ
Induit informes vultus; seu sordes laßpis
In patria dimer saluto: seu Phabus ab atrâ
Obductus nebulâ.*

Teach the your noble Pupil without delay to loue vertue, noblyly, ingenuouſlie, like an honest man, not baselie, or for anie other consideration then for loue of Vertue her ſelfe. Frame him to accommmodate himſelfe when he ſhal be of age, vnto al kinde of honest fashions, whatſoever company he be in,

Omnis Aristippum decuit color & ſtatus, & res.

To be free from al kinde of strangnes and particular humers, as enemies of conuerſatiō. For who would not maruel at *Demophons* complexion, who ſwet in the ſhadow, and trembled for cold in the Sunne? As *Germanicus* could not endure ether to ſee, or heare the crowing of a Cocke. There is perhaps ſome occulc proprietie in al theſe things, which may eaſily bee helped (in my opinion) if they be taken in time.

Hor. 1. ep. 17.

Let him learne to be able to do al things; yea ſometimes to vſe excesſe if need require, & that hee can abſtaine, not for lacke of force, and ſkil, but that hee wil not doe it. *Multum intereft utrum quis peccare nolit, an nesciat.* The Philosophers themſelues founde fault with *Calisthenes*, for looſing *Alexander the Great* his fauour, who was his Master, in refuſing to drinke his pledge. Sundrie haue bin in great danger of their liues, chieflie in *Germaine*, and *Dutchland*, for lacke of this abilitie and precept. Wherfore traine vp & frame him to imitate *Alcibiades* his marvailous nature and conſtitution, who could tranſorme himſelfe ſo eaſilie

with-

without hurt of his health to alfashions where hee
came, somtimes exceeding the riotousnes of the Per-
sians, sootimes submitting himselfe vnto the austertie
and frugalitie of the Lacedemonians, shewing himselfe
as much reformed in Sparta, as voluptuous in Ionia.

Horas. ibid.

Mirabor, vita via si conuera decebit.

Personamq; feret non in concinnus utramq;.

Withal I would haue him modest in al his doings & sain-
tings, not contending and disputing with euerie man,
vpō euerie light subiect, but in cōsidering time, place,
and persons, with whom he hath to doe, to answere so-
berlie, as the *Romās* gaue their iudgement by this wōrd,
ita viderunt, si apparet hōs tō me; or in propounding his
question with submission, if the persō be his superiour,
either in ranke, age, or learning; there is a *Decorum* to
be obserued alwaies. Away with imperious, affirmatiue,
and resolute words.

Moreover as you are careful to teach him good
manners, so be as circumspect to keep him from euill
and bad fashions, as lying, swearing, blaspheming, &
speaking of scutill talke, as foole, knaue, rogue, & such
like; if the hart be tender the tongue cannot be rough.

Nether suffer him to hurt either man or beast, albe-
it manie mothers delight to see their sonne beat a boy
or a fellow, that dares not strick againe, or defēd him-
self, thinking al such deeds true signs of a Martial cou-
rage; when certainelie they are the very beginnings &
assured tokens of crueltie, oppression, and tyrāny.

Nor shal you winck at his little coulēning tricks, al-
beit his Mother accounteth him of a fine wit, and of a
good subtile ingine, when she heareth that he hath

cousen

counened his companion: when indeed they are infallible signes of Treason: to cloake and excuse his fault, either by the tendernes of his yeares, or by the finalnes of the matter, it is impossible. For it is nature that shew eth it self more plainly the yōger he is, seeing he cānot d.ſlēble wel: & this is a ſure cōcluſiō, if he couſē for pins doubtles he wil do it for crownes.

Embolden him againſt a foolish shamefaſtnes in hanging downe of his head, and blushing at euerie light word, which maketh him aſtoniſhed at euery graue countenance and ſharp word that is ſpoken. It is natural vnto manie, but yet (after my aduife) it ſhould be amended and changed into an honest and comely fourthenes. I meane not that baſhfulnes, which the Latins call *verecundia*, and *Socrates* taught his Scholers, and *Terence* commendeth in *Pamphilus*, as we do in euerie youth for a token of moideſty; but I vnderſtād the Grecian *δωσις*, which made *Antipater* of *Cassandra* dye miſerably: for being invited by *Demetrius* to ſupper, whom he had invited first, he was aſhamed to ſhew that he miſtrusted him and to refuſe, albeit hee knewe it was preſer death for him if he came, as it was.

Obſerue that he vſe noe affectation in his ſpeech, in his countenance or behauour, in his going, in the carriage of his body, in his cloathes, or in any other thing: *all affectation is but vanitie and pride.*

Aboue althings take heed he bee not wilful, chola-ricke, and diſpightful in his childhood, for this cauile let him neuer haue anie thing for his ſpightfull teares, and for his anger, to teach him that althoſe meanes are naught, vnprofitable, and filthy. There is nothing that

spoileth many a wel natured child more, thē in giuing him al his wil when he weepeth. The best and surest precept of vertuous and good manners is, when the Tutor himselfe sheweth a good exāple vnto his Pupil:

*Cland. in 4. Hō
consolariu.*

non sic inflectere sensus

Humanos edicta valent, quām vita regentis.

The *Ephores of Sparta*, hearing a dissolute fellow propose vnto the people a profitable and good advise, commanded him presently to keep silence, that an honest man, might be the Proponer, and haue the praise of the inuention thereof: they knew that faire discourses of vertue are naught if the speakers life be not correspondent and conformable. Beware therfore Tutor, that you point not out the way to your Pupil, like the images of *Mercury* that stand by the high way side, & neuer moue thēselues out of their place: nether think to escape blame with *Cassiodorus* his damnable excuse *Follow my doctrine and not my māners*, or that another mās faults maketh a mā to be awares, & not a follower. When I read amongst the anciēt writers that on hath done those things which he wrot, I beleue him more then one, who hath spoken only: as I thinke *Brutus* was more likelie by his writings to free a city from tyrāny then *Cicero*, and while I compare *Tullies* and *Senecas* workes, against the menaces of death, I beleue the last best, for I thinke the first would resolute a man to doe that, wherin he is not fully resolued himselfe. So soone as I heare of any amōg our selues now adays that hath writtē of *Vertue & Honestie*, I presētly inquire what he is, & how he liueth, what is his cōuersation.

Quis cælum terris non misceat, & mare calo,

Juven. 2.

S2

Si fur despliceat Verri, homicida Miloni?

Chap. 6.

Of admonishing, and correcting of faults.

Columella counseleth his husband-mā, to beware that he fall not, rather thē that he should bethink himselfe how to amend his fault after it is made; so I wish the Tutor rather to preuent and foresee, that his Pupil commit no offence in his manners, then that he should correct him after: yet seeing there is noe nature so wel disposed, but at some time or other it maie fayle.---*quandoq; bonus dormit* *at Homerūs*, the next best is to let him see his own offence, & with meeknes and gentlenes correct him that he may take heed, least he fale into the like hereafter. Injurious & vpbrayding words are proper for varlets, as stroaks are only for brut beasts. When gentle spirits are thus imperiously dealt with, they curse both manners, learning, and Tutor, & conuerts that which *David calleth a precious balme*, and *Salomon an ornament of fine gold*, into bitter wormewood. Haue euer a regard therfore vnto time and place, in al your admonitions.

Temporibus medicina valet: data tempore profunt, *Ovid. I de reme*

Et data non apto tempore vina nocent.

To admonish him in time of great mirth, that were to trouble the feast; as to reprove him in time of great griefe, and when he is sorrie for his fault, that were more the office of a foe then of a friende: comfort him rather. For even as hony which is sweet of his owne na- *Plus. in Phocia*

*Columel. de re
Rustic. 13. 1.*

*Psal. 41.
Prov. 25. 12.*

ture, engendresh griefe and paine being applied to parts infected; so doe good admittions provoke the more such as are in miserie, if they bee not well sweetned and mingled with consolation.

But while you woulde shun this extremity of grieuing him, beware yee fall not into the other, which is worse, by feeding his humours, giuing him free libertie for feare to displease him; like a man who suffereth one to bee drowned, because he wil not pul him out of the water by the haire of the head, fearing to hurt him, or because yee thinke your preferment is marred, if he be neuer so little discontented.

Sunt delicta tamen quibus ignorisse velimus:

Nā negā chorda sonū reddit, quē vult manus & mēs.

His admonition should be priuat in his chamber: for Pythagoras his vnskilfulness in this point, made one of his Schollers hang himselfe, he was so ashamed to bee reproued openlie. And Plutarke thinketh that Alexander the great killed his owne deare friend Clitus; because he reproued him before companie. Which maketh me condonme and disallow the imperious, pedātike, and grim countenance of manie Tutors, who to shew their authoritie and power, haue euer their eies fixed vpon their Schollers euery where, and spare not for the least fault to reproue them, before what companie so euer. He should haue an eie (I confess) vpon his Pupil, but with such a dexteritie and close cariȝe, that the cōpanie perceiue it not by anie meanes: so his Pupils actions wil be more free, & his admonitions of greater force. For I wish euer a Tutor to beware that he abase not his Schollers courage: that he let slip some

*Horat. de Ars.
Poet.*

*Plutar. in
Alex.*

little

little pertnes, which is excusable in that age, rather then he should make him dumbe, & as it were stupid, without life & senses. Yea in admonishing him vse these or such like words of your owne that shal be better. Now forget your selfe: whereon thinke you? This were more befitting for you to doe then that which you doe: There is a great differēce between this thing whiche you haue done, and that other. Who would saie that they were both done with one hand? And so foorth, begining with some sharpe and quicke words, and ending with sweete exhortations to amende his fault the next time, and so continuing to entertaine him with faire speeches, and to goe forward with that which you haue in hand.

This was Sarpedons fashion of admonition, & Catoes owne aduise, as likewise Quintilians, in wishing you to vse faire words and admonitions, without gal & bitterness. For stroaks, I wil no more remember them, in teaching a young Noble man, then Plato made mention of anie punishment in his *Common wealth*. It must be loue of vertue her selfe, honestie, and honour, that shal retaine our Pupil within the limits of wel doing, or els, the ouglines of sinne; the reproach of his friends, or the displeasure of his own minde. Where Reason & meeknes cannot worke, force and feare wil neuer preuaile.

I wil not greatly contendē with publike Schoolemasters for beating, onlie I desire them to bee councelled and ruled with the booke, which they hold as much in their hands, as Cicero had it in his bosome, & that they preesse rather to allure their Schollers by faire means, then to terrifie them, as manie doe, in punishing ofter Nature, then they correct faults. Aboue our Pupils

Plus. in Ceson.
Fab. lib. 7.

Terent. Adelph.
Act. I. Sc. I.

Schoole-chamber, I would euer haue Ioy, *Lady Flora*, and the three *Graces* painted as they were aboue *Spensip-pus* Schoole, that they may see their pleasure ioined with profit.

Chapt. 7.

Generall advises to be obserued in teaching.

3
Part of Tⁿ
tors duty.

Confirmation of the *Memorie* resteth to hee consulted vpon in this last place, albeit commonlie it is accounted the first and chiefest care of a Tutor to stiffe and fil it: yea fathers aime at nothing els then to haue their sonnes head stored with Learning, without al respect of Iudgement and Vertue. They are euer asking if their sonne liath learned much *Greeke*, and *Latine*, if he can write a faire hand; but whether hee bee growen better or wiser, not one word. Tutors theelues labour and toile vuallie to garnish this facultie, which serueth most for Traffiquers, Pratlers, or liars; the weaknes whereof is not so hurtful as want of *Iudgement*, or corruption of *Opinion*; yea it maketh men not to lie or to be ful of words, but to forget offeices which are committed against the. Therefore *Themistocles* wished rather the art of *Oblivion*, then of *Memorie* when this was offred vnto him; because hee remembred many things which he would haue forgotten, & could not forget those things which he would not haue remembred. But to satisfie al parēts in this point also, not by *Simonides* his *Art*, or in appointing *places* and *pictures* into *Julius Camillus* his *Theater*, but by conuersing with the mother of the

Plus in The-
misi.

Cic 3. de. orat.

Muses

Muses and digging downe into *Anton. Sabellicus* his treasure of al Disciplines and Arts; wishing al Tutors first to consider, that whatsoeuer thing they enterprise to teach, it be true & profitable: to obserue a good method in teaching, which is the most admirable and profitable thing in anie wise mans minde & worke that can be; as *Xenophon* and *Scaliger* saie.

Begin at the principles, and passe through the middle sciences by little and little to attaine at last the degree of a Doctor: begin at facil to come vnto difficult things, at simple to attain vnto cōposed matters. There is no good method kept in beginning at *Logick*, and *Rhetorike*, and the rest of the Sciences, when hee hath not learned his *Grammer*, thinking to aduance the Pupil, when they put him back, in causing him to clime higher, then his wit can reach.

With a good order there should be ioined a plainenes of words; they should not vse such tearmes, as if they were talking with *Numa's Ezeria*, or *Evanderus* his *Carmenta*, as many doe, delighting theselues with such *Beotike Aenigmes*, and *Delphicke discourses*, that *Apollo* himselfe could not vnderstande them. These Tutors would be recompenced with some old stampe of *Ianus* or *Saturnus* his coine; lo that mee thinkes it were better for them to follow *Phavorinus* his councel, in holding their peace (if they would not be vnderstood) then to incurre *Augustus* his reproofe, against *Antonius* & *Tiberius*. The duty of an Interpreter is to make plaine & facile those things which are obscure, and not to Imitate the chattering of birds, that require the exposition of Augurs.

Xenoph. Cyr. 2.
Jul. Scaliger.
Exercit. 303.
Sect. 9.

Hor. de art.,
Poet.

Erat. Pat. 7.
Tit. Resp. 1.9.

Quicquid pricipies, esto breuis; ut citō dicta
Percipiant animi dociles, teneantq; fideles.

Tutors may teach also that which they should, but otherwise then they should, as *Alexandridas* reproached the Ambassador, who made a good speech before the *Ephores*, but too longe, and tedious: and *Phidias* after he had made *Jupiter's Image*, which was admired of al the world, yet because it was so big, that if it had stood, the Church roote could not containe it, he was reproued as exceeding measure. He should followe the *Pythagorian* forme, never to teach anie thing in any science, which is not very necessarie. As no man vseth to heare with his eies, and see with his eares, noe more should they mixe the Arts, in teaching Logicke with Grammer, &c. everie art hath his proper and fit place--- *Hac virtus erit et venus, aut ego fallor.*

*Vt iam nunc dicat, iam nunc debentia dici
Pleraq; differat, & praesens in tempus omittat.*

It is a great skil, and worthy to be praised in a Tutor when he hath noe lesse care of his Pupils good health of body, then of filling his Memorie. The Parents will more easilie excuse him, when their Sonnes head is empty, then when through his ouer-loading of him, he pineth and consumeth in melancholie. Health of body is better then al the rest of the things in the world vnto vs, except it be health of the mind. Learning, Nobilitie, riches, are nothing without health: yea life it self is not worth the hauing without it: wherfore me thinks that *Pyrrhus* king of the *Epirot*, sacrificing to the Gods had reason to require for health, rather then encrease, and inlargement of his Dominions and Honour. A

Val. Max. 6.

Exer. 309.
Lib. de Legibus

Plin. nat.

Herod. in Thal.

Scholler shal profit better in learning little & little, as *Sextius* his old man pulled out the horse taile, then by wearying him selfe day and night. Yea albeit he be giuen to his booke, by a solitarie and melancholike cōplexion, he shal not be suffered to continue alwaies like a *Carnades*, who had not leasure to pare his nailes, nor cut his haire, hee was so besotted with learning that *Melissa* put the meate into his mouth. This aviditie & vndiscreete plying of himselfe to his booke wil make him vnapt for conuersation, & more necessary affaires; and as the subtile, & profounde *Scaliger* saith in reproving *Cardanus*, it evaporat's so his purest spirits, that there remaineth nothing after but ary ashes. For which cause me thinkes *Plato* had reason to shew himselfe as careful of childrens plaies and pastimes, as of their studies, & that *Anaxagoras* should be praised in Schooles who being asked of the *Lampas* what he would commande them before he died, answered no other thing, but that the Schollers shoulde play althat daie, wherein he died, which was diligentlie obserued. Remember then *Amis* saying, that a bow wil break, if it standeuer bent, and be as careful that your Pupil play sometimes, as that he studie.

Keepe him in appetite and desire euer of his booke, as those who supped with *Plato*, that he may returne againe with alacritie. At his games and exercises be alwaies distilling into his eares some pleasant and profitable sentence, according to fit opportunity and occasion. As in special, because children take great delight in fables, refuse not to tel him sometimes one or two, which are profitable, as that of *Phaeton* and *Icarus* his

Metam. 2.
lib. 2. cap. 19.
lib. 2.
Emb. 124.
Horat. ser. 1. 2.

Alciat. 7.

Luc. zeuxis.
Livius lib. 22.
Xenoph. 2. rerū
Grecarum
Plin.

Aelian. de nat.
animal.

Rondelet. &
Plin. 32. li. 1. c.

fal, of Gellius his Larke of *Menemius* in *Livie*, of the Countrie & Cittie Mouse in *Horace*, of *Ulysses* his cōpaniōs, how they were metamorphised into hogs. The entertaine him with some enigmes, as that of *Sphinx*, of *Gobryas* and *Zopirus* : with *Emblemes*, as that of *Isis* & *Aſſe* in *Alciatus*. For histories shew him of *Scipio*'s and *Alexander*'s continencie; of *Decius*, *Curtius* and *Thrasibalus* loue towardes their Countrie : and such whereof hee may learne good lessons, in making the application to himselfe. Let him hear of *Annibals*, *C.eſſars*, *Antiochus*, & *Eteonius*, stratagemes. At the hūting be telling him of the Hares Nature, & how shee conceiueth after the first young one another: how the Hart eateth a serpent, and casteth his hornes, and ſpeciallie the left : also how the Lyons are taken in *Lybia* with firebrands, and how ſuch a couragious beast can- not indure to heare a Cock crowing. Lastly, at fishing, he may heare how the *Remora* a little fish holds a great loaden ſhip from stirring: and how the *Lamprey* ſpaw- neth with the *Serpent*, and how the *Craſh* by craftines eates vp the *Oiſter*. Young gentlemen wil this waie be eaſily allured vnto their bookeſ.

Chapt. 8.

Of teaching to reade, write, and the Rudiments of Grammar.

Let a man haue neuer ſo ſtrong and robust a breath to plaie vpon a flute, or pipe, yet if he cānot place his fingers, and remoue them as he ſhould, he cā-

not

not be accompted a good plaier : so al these generall aduises are nothing worth, if they bee not practised in teaching *Grammar Logicke, and the Sciences*

... *Hoc opus, hic labor est.* Remote and superficial generalities do but make knowledge contemned of Practical men : and are no more leading to practise then an *Orielius vniuersall Mappe* is to direct the way betweene *London* and *Edinburgh*. This maketh the Philosopher to say that a wise man is only able to teach, & hath caused others to confess that there is no painfuler & harder labor then a teachers & a womans in child-birth : there is no manuel, whē *Pallas* her selfe the mother of Learning was beatē out of her fathers brainēs, by force of *Vulcan*. But to passe their paines with silence, where I see so little pittie, I councel them to remember that Speech is the chiefest instrument of vnderstanding, and therefore should chiefly bee wel framed in the beginning, in seeing that the Nurse and others pronounce their language distinctlie and articulatlie omitting nor changing anie letter or syllable, as foolish folkes oftentimes do in wantonnes. For *Tullie* attributeth the eloquence of the two *Gracchi*, vnto the perfect pronuntiation of *Cornelia* their mother.

They shoulde not suffer their Pupill to rattle in the throat, nor to make anie grimme countenance in his speech, lifting vp or downe his browes and eie lids. If he haue anie impediment, naturallie they shal labour in good sealon to remedie it; as *Demosthenes*, when he could not pronounce *P.* he put some little stones in his mouth and repeated oftentimes thele two words, *επι-κυτταρευματος*, vntil he was as perfect in that letter, as

Arist. I.
Metaph. I.

Cic. oras.

in al the rest.

In playing with him, they shal shew him the letters either in Ivvorie, in bowles, or limmed after a pleasant manner vpon anie play, wherein he taketh delectatiō. So *Socrates* would haue childrē deceiued to their profit with their pleasure: and al the Ancients signified as much in painting the *Muses* with faire mayden faces playing vpon a Cittern, accompanied with the three *Graces*.

After hee is perfect in the knowledge of the single Letters; teach him to spel & read with a sweet accent, not pronouncing verse as prose, or prose as verse, nor reading with a sharpe shril voice as a woman, or with a rough and huske voice, as an old man doth, but with a pleasaunt harmonic, reading at the beginning with leasure, pausing at the ful periods, & taking his breath at the broken points, lifting or basing his voice as the subiect requireth, and the admiration or question offereth.

To encourage him the more, draw him some fine patterns of writing to copie, with some pleasant & profitable sentence, as *Feare the Lord. Please all men: Doe as you woulde bee done to*. *Augustus Caesar* delighted much to see his sonnes imitate his owne hand writing: and *Alphonsus King of Spaine* was much discēmended, because his subscription was like monstrous Characters rather thē letters. Begin with some good hand writing, seeing that he studie to follow his patterne, laying a peece of thin *Venice glasse* vpon it, and then to drawe his letter to the proportion of his patterne, vntil hee bee well accustomed to frame it.

Teach him to decline perfectly a *Noun*, and then a *Verbe*: if he be not wel grounded in these two parts of speech especially, it wel be as difficult for him to be a good scholler without beginning again, as it is to make a iust account, when the counters haue beene wrong laied at the first. To trouble younge children with the manifold *divisions*, *partitions*, *powers*, and *number of the Letters*, before their iudgment be more informed, me thinks Tutors do cōsume only the subtilitie of their ingeny in superfluous and vaine things, as *Xenocrates* did the halfe of his life time, in finding out *an hundred Millions, two hundred thousand syllables*, by a diuerte coniunction of the Letters; or else as *Aristomaches* of *Solin*, who passed threescore yeares of his age, in measuring flea-leapings. Or like vnto *Calliscrates* whoe made little ivory Eamets, & *Mermecides* who wrought so curiously a little coach and a coachmā, that a flies winge couered them al. They employ their labours in shaddowes, as *Zeuxis* and *Parrhasius* did. Their paine should be far better bestowed, in making their Pupil to knowe the nature of the 8. parts of speech, every on by themselues simply, then how to conioine the. And as a Tailour connot shape in the aire, as the *Mathematician* considereth his quantitie, so the Tutor shal provide some good booke, as *Dion Cato*'s moral distiches, or those of *Publius Syrus*, or else *Pybrakes* *Quadraines* turned into Latine and Greeke out of the French, by *Florent Christianus*, *Ludow: Vines*; or *Corderius* his dialogues, to be the Subiect of the words, and matter of their concordances.

He shoulde english these Authors or any one of the

Plin.7.21.
Aelian.Var.
hift.1.17.
Solin.c.6.

word for word at the beginning, causing their Scholler to vnderstand rather the proper and primitiue signification of the words, then the proprietie and elegancy of the phrasē. Then he should parse it perfectly; & make him to doe the same ouer againe, and render a reason out of his *Concordance* of euery constructiō. Yet many wise and learned men banish al rules from a Noblemās instruction, to haue him only conuersant in Authors, & cōfirmed in his Latine tōgue by authorities. Which way is both tedious & vnsure, as they can testifie who haue experienced it. Others are so conceited, that they haue caused their sōnes to be brought vp only in speaking of Latine with their Tutor, as we learne English, & for that cause haue suffered none to speake any other thing, but Latine in their hearing: whē they come to mans estate, must goe to Schoole to learne their mother tongue, and forget their Romane rote. I wish rather that parents were willing to haue their sonnes taught by frequent vſage, and custome the *French* lā. guage, which is so pleſāt, common, & spread through the whole world at this day. Childhood is the fitteſt time; and parents ſhould ſacrifice as the *Græcians* did to Opportunity; their tongues wil easily turne and apply vnto the *French accent*, which is ſo difficult in mās estate.

Chapt. 9.

For teaching the Grammar, and Humanities.

After the Tutor hath digged, as it were, the ditch of his building, then hee must place the corner stone of Learning, which I account to be *Grammar*; without the which a Scholler is no more able to profit in his studies, then a man is to moue his bodie, without fnewes. It wil be painful vnto him I confesse, but yet profitable for his Pupil. It is of no greater shew then a foundation should be, therefore it should bee as surely laid, if hee wil haue the building strong, and to stande.

Vnto the *Etymologie*, adde you for Authors *Tullies Epistles ad familiares*, or his booke *de Amicitia*; or else some selected Epistles out of *Ovid*, or his books of *Metamorphosis*, wherin a Scholler should be wel instructed for poeticall Fables in his youth, as a time moit apt for that studie.

In the morning ioine vnto the Rules of *Syntaxis*, some of *Tullies Orations*, as the *Catalinares*, the *Philipicks*, that for *Rabirius*, or for the *Poet Archias*, or *Mamilias Law*, or some other demonstratiue: after dinner read *Terence his Commedies*, *Virgils works*, *Horace his Epistles*, expounding al the Mythologies, which issue for the knowledge of historic, and antiquitie.

With his *Prosdicia* read *Luvenal*, *Persius*, *Plautus*; In exposition of which Authors, load not his head with Schoole anotatiōs, or any other marginal notes, the the

diuers passages of that same Author which yee reade: euery on expoundeth their owne meaning best in other passages, which may easily be done in reuoluing *Manutius Commentaries*, & *Nizolius treasure* vpon *Cicero*: *Franciscus Gambarella* vpon *Terence*; *Erythraeus* vpon *Virgil*; *Threterius* vpon *Horace*; *Langius* vpon *Martiall*; *Obertus* vpon *Lucretius*; *Tuscanella* vpon *Catullus*, *Tiⁿullus* and *Propertius*: and such like Authors who haue laboured for you.

Suffer him not to erre from booke to booke, or from poesie to historie vntil he be perfect in his Latine tongue, which easily may be performed by giving him an *English*, changing a little the times and moodes of *Verbs*, and cases of *Nounes* in his lesson, to put it into Latine that day, for to give it him rawe, he wil render so it againe; change it, & chaw it that he may make it his own by *digestiō*. The morrow cause him to turne his Latine *translatiō* into *French*, that he may profit in both the tongues together: this being done, compare his Latine translation VVith *Tullies* workes, or his lesson, laying them both together, where he hath done wel praiſe him (for praiſe is a good whetſtone to ſharpen a wit, and to encourage a wil to Learning) where he miſſed either in forgetting a word, or in changing a good with a worse, or miſordering the ſentence: I would not haue you to frowne and chid with him, if he hath done his best; ſay rather *Tully* (or his Author) would haue uſed ſuch a word not this, he would haue placed it in ſuch a caſe, this number, this gender. &c. He would haue uſed this ſimple not that compound: the adverb heere not there: he would haue ended the

*Cic.de.Claris.
orator.*

Plin.Secundus

clauſe

the clause or sentence with this verbe, not with that Participle or Nounne. Do the same in turning of veriles. By this exercize of translating are learned easily, by little & little, not only al the difficult congruities of Grammar, the choise of aptest words, the right placing & framing of them and sentences: comlines of figures, and formes fit for every matter, and proper for the three tongues: but that which is greater also (in obser. uing daily, and Imitating diligently thus the stepps of the best Authors) like inuentiō of arguments, like order in disposition, like vterance in Elocution is easily collected; wherby the young scholler shal profit in true vnderstanding & right iudgment, as in speaking and writing.

Moreover as the Ancient Romans made their yong souldiers beare heauier armour at home then they vsed at the warrs: and as our masters of dauncing cause their apprentices to vse leadē soales, to make thē more disposed in Companie: so according to my iudgmēt make him to dilate and amplifie his Latine tongue, in prescribing vnto him some short Moral or politique sentence, (called commonly in the Schooles a *Theme*) to cōpose: as those goldē sentences which I haue hard pronounced of his *Highnes* owne mouth. *Nemo regere potest, nisi qui regi.* *Non fas potentes facere, fieri quod nefas.* &c. Euer regarding, *Cassianus* his *Cui bono*, in doing, teaching, or saying nothing, but that which should tend to make him wiser, better & learnedner. *Fabius* permitteþ yoūg schollers to abouīd in this exercize by inuenting and collecting many things, albeit little to the purpose somtimes; because with age and

farther iudgment they wil learne to polish, and cut of al superfluity, as *Demosthenes* his oration was shortēd by *Phocions* authoritie. Wherfore discourage him not in the beginning with a too exact correcting, and blotting of his exercise, but gently & softly take away and amend some of the worst things, as a Chirurgian handleth a wound stroking it rather then cutting it at the first. For the Iews rubbe only their Palme trees without, with a woodden or bone knife, when they would haue abundance of balme, if they touch the batke once, or open it with an iron knife, the tree wi-thereth and groweth dry. Nether be ye offended if he insert some sentēce of *Cicero*, or other oratour, or that he vse an hemistiche out of any *Poet*, that he apply an *Adage* out of *Erasmus* his *Chiliads*, or one of *Lycosthenes* *Apo: h.* vntil hee bee able to swim without corke.

Correct this *Composition* as yee did his *English* be-fore, recommending cheifly to his iudgmēt the chos-*ing* of *Verbs*, and of their placing, seeing they are the soule of an *Oration*: next that hee take heed vnto the *Nounes substantiues*, which are the body: thirdly to the *Nounes adiectiues*, or his *Epithets*, which are like the faire cloaths & garments of a speech. Whē yee haue taught him the *Latine Grammar* leade him vnto the sweet fountaine, and spring of al *Artes and Sciences*, in reading *Clenards* his *Institutio* of the *Greeke tongue* precisely, and not for fashions sake, as many doe, mak-ing their schollers negleēt that lesson which is as pro-fitable for their vnderstanding as the *Latine tongue* for speaking. The teaching of this *Institution* wil serue for a repetition of his *Latine Grammar*, in conferring the

one with the other, vntil he come to the practise of his precepts: the I wish you to begin his *Greeke Authors* at some part of the *New Testament*, making him perfectly to vnderstand that booke, before he read *Iſocrates*, *Xenophon*, or any *Greeke Poet*.

In the study of Humauity resteth the teaching of *Histories*, which kind of learning the *Lacedamonians* reserved only for themselves, & it should be the chieſt study of a young Noble man, when he commeth to any perfection of speech and vnderstanding. Before that time Tutors deceaue both parents and Pupils, while they aduaunce the to read *Titus Liuius*, or the *Commentaries of Cæſar*, when they are not able to make or vnderstand a period of Latine. It is not the phrase, and Grammatical construction, which they should teach cheifly in *Titus Liuius* or in *Plutarch*; It is the cōiunction of minds, and lympathy cōf designes which they should intend principally to work in their young Noble Pupils. They are deeds, and not words, which the Pupil should haue for the cheife obiect and subiect in that study. The tutor should rather informe him how to imitate the person described, then the describer, if his actions be worthy, otherwise howe hee should shunne them, least hee fall into the like errors: As *Themistocles* imitated *Miltiades*, as *Alexander the great*, was encouraged with *Achilles* his praises: as the elder *Scipio* emulated *Cyrus the King of Persia*; & as *Julius Cæſar* was inflamed in hart with *Alexanders* Trophies, and wonne 800. strong citties, and killed in 9. yeares warr, among the French men. 3000000. valiant men. This should be a young Noblemans study, like

an Apothecarie, who gathereth root and flowre to make some wholesome potion for a patient; good and bad serue for the ingredient: and not like a maide, who wil only pluck those flowers, which are most pleasant to the eye, to make a nosegay of. Tutors should not so much busie their braines to cause their Pupils to conceave and retaine the date, and day of *Carthage*, her ruine and destruction, as to tel them of *Scipio's & Hannibals* manners, and valiant exploits, in both sides: neither should they be so curious of the place wher *Marcellus* died, as of the reason whic hee died. This is the Anatomy of Philosophy and the study of Iudgiment, (as I haue said) the framing wherof, should be a Tutors principal Intention alwaies. He should proceed methodically and orderly with consideration of the Pupils capacitie, in illustrating the historic which hee readeth by the like, in bringing the hypothesis to the thesis; which are the special things to be obserued in al historicall narrations.

The masters of al method haue ordained some Introductions to be premitted in al disciplines. Why the should not Tutors begin at *Florus* a flourishing compendiarie of the Romane Historie, before they read *Titus Liuius* vnto their Schollers? A young memorie wil retaine better a short substantial enarration of *Julius Caesar* (me thinkes) or of *Salustius*, then one of *Titus Liuius* prolix orations. Which method should be diligently obserued not only in teaching of humane Authors, but also in reading of the discoursing Art, and in al contemplating Sciences.

Chapt. 10.

Of teaching Logicke and Philosophy.

This compendious doctrine, which I recommend so instantly and affectionatly, impoleth that law vpon me silently, which the common criers of *Areopagus* enioined publikely to al the Oratours; to wit, that they should plead their cause without al proëmes and Epilogues¹. Therefore I continue stil without anie preface to couisel al Tutors to premit so me short Systeme of Philosophy vnto their Pupils, as in histories, before ever they bring the vnto the Philosophers text. Compendiaries lighten much and prepare the Pupils young wauering thoughts, and make his iudgment more solide to vnderstand Aristotle the better; who testifies the same to be true by his booke *de mundo*, which he wrot for a compendiarie vnto *Alexander* of al Philosophy. Amongst al these compendious Systemes I recommende vnto the Tutors approbation that learned and most fortunate mans in that kinde, aboue al others in my judgement, *Keckermannus* his of Logicke most exquisitly & methodically elaborat to the aduancement of al learning: or els that most learned and cunning Lawyer's *Julius Pacius*.

Hauing passed through this Systeme, indite vnto him some short preamble cōtaining the divers names, the *nature* and *division* of that *Art* or *Science*, first in general, and then in particular of euerie booke, reduc ing euerie chapter into *Aphorismes*, which directe

De dispositione
licuius Disci-
pline.
Plat. 10. de le-
gibus.

the minde as a square & straight line in the operation of Logick, & knowldg of the Sciences. Shew your selfe an expert & cunning Interpreter in distinguishing & putting a difference betweene Aristotl's precepts, and his prolix deductions and demonstrations, his disputations, and defences thereof against his adversaries; his exortations, additions, and repetitions of those things which he treateth in soe other place. For this collatio of places (as I said) confirmeth the memory much, and bringeth a great light to the place expounded.

It Aristotl's precepts bee too strict and agreeing more to his owne time and place, where hee liued and wrote, illustrate them with an apt & short paraphrase; as *Andronicas Rodius* did in interpreting the booke of *Predicaments*, and that learned Logician *Baptista Melorius* in his commentaries vpon the two bookes intituled the first *Analytiks*, as likewise *Zach. Vrsinus* vpon the same bookes, and that great Peripatecian *The mistius* vpon the two posterior *Analytiks*, whom *Zabarella* esteemeth so much; which forme *Vinc. Justinianus, Hispanus*, and the Colledges of al the Jesuits obserue diligently in their teaching. Cause him to learne al these *definitions, divisions & canons*, which I named *Aphorismes, or Theoremes* (if they be in the sciences) by hart, to the ende he may quote the readily in his disputes, and conferences of that subiect. For other mens Canons can haue no authority, seeing there are so manie *Systems* of Philosophie forged and dreamed by e-very man, that, that which one approueth another cōdemneth and contemneth utterly; and a scholler is cōpelled to change his opinion, and to forget this yeare what hee learned the yeare before with great painess;

Simplicius in
c. de Homonym.

Com in Postler.
Analys. cap. 1.

such

such is the calamitie of this age.

Seeing *Aristotles Rules and Theoremes are True, Universall, Necessarie, Methodicall and profitable, tending to the good & end of the disciplines which he treateth of, agreeing with the principles therof, as amōgst the selues, yee should make them plaine & perspicuous.* For albeit hee hide not his doctrine vnder Ænigines, and Symbols, as the *Aegiptian & Chaldaï Priests* did, who builded a tombe for those who revealed their philosophical misteries, as if they had bin dead, while they wer aliue, as appeareth by *Orpheus* his *Theologie*, *Trigistus* his *Heymetis*, by *Pythagora's Symbols*, and *Zoroasters* doctrine, and manie proofes and testimonies of faithful writers. Yet *Aristotle* affecting obscuritie by a *Laconical and Chilonian stile* made his *Acroamaticall bookes* only intelligible vnto his owne *Auditors*, as he wrote to *Alexander the great*, who was offended at him for divulging of his doctrine. Therefore yee must bring your Pupil vnto *Aristotles* owne schoole to attaine vnto the knowledge of Philosophy in hearing the ambiguous tearmes of his precepts expounded, that he may see the diligent search & investigation of causes, with the demonstration of the proprieties, & Accidents of that Science which he learneth.

To reckon vnto him the diuers opinions of *Aristotles* interpreters, I thinke it were an infinite, and laborious study, both for Tutor & Pupil; there are such innumerable *Commētators*, wherof never two agree in one minde.

Also I thinke that it is verie vnprofitable to moue and resolute al the doubts that can be obiected against

Conditiones
præcept. Disci-
plinarum.

Epist. Lycides
ad hypor. Alex.
li. 5. Strom.
Orig. lib. 1. ad-
versus Celsium.
Arist. 1. met. c. 4
& 4. met. c. 8.
infine de mūdo.

Simpl. prolog in
Categ. anse
opera, Arist.

Aristotles text. For as it was said of Seneca the Philos.

*Verborum minutis rerum frangit pondera: so maie
wee saie Iustlie of Schoolemen that vse this doubting
doctrine. Questionum minutis Scientiarum frangunt
soliditatem.* It were better for a man in a faire roome to
set vp a greate torch, then to goe about with a small
watch candle into euerie corner: such is their method,
that reste not so much vpon evidence of truth pro-
ved by arguments, as vpon particular confutations of
euery scruple, cavillation, and objection, breeding for
the most part one question, as fast as they resolve an
other, euen as when you carrie the light into one cor-
ner, you daiken the rest. The fable and fiction of *Scylla*
leemeth to bee a liuely image of that kinde of Philoso-
phy, which was transformed into a comelic Virgin in
the vpper parts, but then

Candida succinctam latrantibus inguina monstrat:
so the generalities & Quodlibets of Schoolemen are
for a while good and proportionable, but when you
descende into their distinctions, insteede of a fruitful
wombe, for the vse and benefit of a mans life, they end
in monitrous alterations and barking questions.

As this caution of doubting is to be eschewed in al
disciplines, so I wish it most to be avoided in teaching
of *Logick*: because wholoeuer thinketh the right vse
& fruit of *Logick* to consiste in trying and examining
thematter or preceptis, he calleth the whole *Art* in
Question; He is neuer able to settle & place any rule &
foundation. *Fonseca* the Iesuite compareth such tea-
chers vnto those Mercers, who thinke that the vse of
their weights is to trie, whether the one be not heavi-

Virg. Ed. 6.

Fonseca:
Comm. 2. me-
sph. c.3. que. 9.
4. sect. 3.

er then the other, and neuer to weigh any thing in those Boyes, who consume the howre, that is prescri-
bed to write in, only in making their pen, euer cutting
it, that almost there is nothing left to writ withal. Lo-
gick is an *Inſtrument* (as appeareth by *Aristotl's inscrip-*
tion & *Zabarel's ſufficient proofes*, & therfore ſhould
be taught plainlie and breiſlie to be imploied in other
Sciences, in diſputing of vertue and vice, of natural &
ſupernatural things: tending to ſhew *Good & Evill*, and
what is true and false: ex arte et non de arte diſputare,
not in consuming the time idlelie in a curious ſearch
of *Notion*, of *Notions*, of the diuers ſubtilties of *uni-*
uerſale: and in ſtaying vpon the *Asſes bridge*. Al these
ſubtil contentions are verie thin and fine, like the cob-
web, but as little for anie great good vſe. And becauſe
I wiſh a Noble man cheiſly armed with this weapon,
that he may in cumbat vanquish al heretical & erro-
nious opinions both in Religion and pollicie; I coun-
cel al Tutors to be verie diligent in making him per-
fect in the Precepts, and then to ſhow him the vſe
therof in al other things, applying it to diuinity, Laws,
and other faculties: otherwise it is no more worth,
let him haue the precepts neuer ſo wel, then manie
baggs and purſes are vnto a man, that hath neuer a
penny to put in them: or barrels in a cellar without
wine. Change then *Aristotles alphabetical examples*,
which were fit for the viuiuersity of *Athens*, to iilustrat
his *Logick* precepts with ſome examples of Christ's
Schoole, or law Lectures.

He ſhould ether adde himſelf the doctrin of *Methodis*,
definitio & diuision, which is lost in the 54. bookeſ of

Zabarella.
lib. I de Natu.
log. c. 10.

Arist. I. Top. ii
Cic. 2. de orat.

Ar. I. prae. c. 28

Philip. melanc.
orafas. logice.
Keck. in præcog.
¶ Gymna. log.

edicenda.
log. Keck. Sect.
Poſter. c. 2. 2.

Aristotles Logicke, or take *Keckermannus* helpe, who may easie your paines sufficiently.

Omit also manie things which are little appertaining or profitable to the right vse of *Logicke*, as proper to the Greeke tongue, and serued only for pompe and shew in establishing his doctrine in th: beginning, to make his schollers prattle and talke in open assemblies & companies: as that troublesome doctrine of mixt Syllogismes, of which hee treateth at length frō the 8. Chapter vnto the 23: of the first book of the *Analytiques*, & manie other things in the *Elench's*, as cheiflie in the 4. and 14. Chapters of the first booke, and 7. 8. 9. & 15. Chapters of the second booke. How profitable this forme of teaching is, I remit my proofe vnto their experience, who haue practised it.

Aristotle, and that diuine oracle of Logicians, from whom I cannot dissent, make Rhetorick a graft of *Logicke*, and therfore I recommend *Zuares* or *Taleus* his Systeme, vnto your Lector, after that your Pupil is welexercised in the Total; for I haſt vnto higher and more pleasant studies for a young Nobleman, which are the *Mathematicks*: ascribing them a Chapter by themſelues; albeit they are in the middest betweene the *Physicks* and *Metaphysics*.

Chapt. II.

Of teaching the Mathematicks.

Forasmuch as it appeareth that al things had their first original being frō *Numbers*, & that Arithmetical figures were the principal patterne in Gods

minde

omittenda.

Rhetor.

doctrina.

Arist. c. I. Rhet.
ad Theod.

Zab. 2. de Nat.

Log. 2. c. 16. 17

minde; I wish you to read first vnto your Pupil *Clavius* his *Arithmetick*, or *M^r. Blonevils Exercises*, which are excellent for al this studie of *Mathematicks* almost, and worthie to be read first as a cōpendiarie, vntil he be perfect in al kinde of numbers whole & brokē; Making him to draw the figures and summes himselfe, vpon some cleare polished Stone, made for that purpose.

When he is perfect in that science, read vnto him the 7.8. and 9 bookes of *Euclid's Elements*, which containe a great secret knowledge of *Numbers*, and also wil serue for an easie entrāce vnto *Geometry*. Wherin if yee would haue your Scholler anie waies to bee conuersant, read the first six bookes of *Euclid's Elements* with *Doctor Dees Mathematical Preface*, which I esteeme verie necessary to bee knowne for the general *Proēme*: vse these *Scholies* annexed by *M^r. Billingsley*, as also *Forcadels Commentaries*.

Cause your Scholler to draw first vpon the paper with his pen, coale, or chalke plainlie, (not fouling his fingers with colours, as Painters, & hirelings doe,) the situation of a Towne, Citty, or any house; the course of a Riuier, or the campe of an Army, &c. before you put him to practise by the due applying of Compasse, Rule, Square, or such like instruments, to be certified either of the length, perimetry, or distance Lineal: to iudge of the height of a Towre, the depth of aditch, or of any such like thing appertaining to *military discipline*, and principles of *Architecture*: which I thinke necessarie also for a Gentleman to be knowne; not to worke as a Maister Mason, but that he may be able in

looking vpon any building, both naturallie in respect of it selfe, and in respect of the eie, to tel what is *Fron-*
sisrice, Tympane, Cornishes, pedestals, Frizes, what is
the Tuscane, Dorisk, Ionik, Corinthian, and composed or-
der, like a Surveyer.

For the vnderstanding of *Astronomicie*, which de-
 mōstrateth the distance, magnituds, & natural moti-
 ons, apparences, and passions proper to the *Planets*, &
 fixed stars, for anie time past, present, and to come, in
 respect of a certaine *Horyson*, or without any *Horyson*;
 read vnto him *Iohānes de Sacrobosco's Spheare* wth the
 Learned commentaries of *Clavius* the Jesuit, which
 are as good as the text.

Also shew him the vse of the *Astrolabe* (by *Stophe-*
rinus) which is but the Spheare in plain, & it were only
 to know the quadrant geometrical, & the scale of *Al-*
titude, wherof Captaines haue so great vse in the wars.
 Yea it is a shame for a great warriour, or a general of
 an Armie, to be ignorant of the Eleuation of the *Pole*,
 the situation of *Shires* and *Provinces*, the diuersitie of
Climats, the length of daies and nights, according to
 the *Pararels* and *Meridians*; not to know the tempe-
 rature of the aire, the qualitie of the earth, and manie
 such things requisite for the right leading & conduct
 of an Armie, the placing of a Campe, or the winning
 of a battel.

As for *Astrologie* which demōstrateth the operati-
 ons and effects of the natural beames, and secret influ-
 ence of the *Stars* and *Planets*; I would haue it hid from
 a young Noble mans eies, as forbidden by Gods own
 Mouth: & cōdēned as a most pernicious knowledge by

the heathen in aduertising Nobles to beware of *Iudiciale Astrologians*, calling them *genus hominum potestibus infidum, sperantibus fallax*.

Corn. Tacis.

To teach him in *Geography*, by which in sundrie formes (as *Sphericke plaine* or other) the situation of Citties, Townes, Villages, Rivers, & such other things vpon the outward face of the earthly *Globe* may be reprented, vse *Ptolomie* with his cards newly printed, with *Maginus* his Annotations, *Abraham Ortelius* his *Theater*, his *Geographicall Synonymes*, and his mapp of the world, with the foure particular cards of *Europe*, *Asia*, *Africa*, and *America* by themselves; hauing them hung in his Schoole-chamber, or some gallerie, where hee maie see them in playing or walking there; as also *M^r. Blondervil* s *expositio* of *Petrus Plancius* his cardes.

Read vnto him the first booke of *Ptolomies Geographie*, for the difference of *Meridians*, the proportion of the *parallels*, and for a perfect knowledge of the *terrestriall Globe*, which he wil easily vnderstand, being instructed wel in the *Spheare* & *Astrolabe*.

For his easier vnderstanding, let him see al vpō *Mer-
catoris Globe* *terrestrial*, or *Danfryes*, which are newly
set forth. For the bigger the circle is in Diameter, the
supputation may be made the more exact, and iust by
the markes.

I woulde not haue a young Gentleman much trou-
bled in reading of the fise books of *Ptolomie* following,
except it were to know how the names of Citties, Iles,
and Countries are changed since *Ptolomies* daies, & to
know the elevation and basing of the *Pole*, and how

that time consumeth al things.

Hauing done that, turne ouer vnto the latter ende of the fourth Chapter of the seauenth booke, reading vnto the 8. Chapter, where yee shal leaue to read the 8. book which is short: aske of him in what country is this Riuver, that city: where is this Ile, that hauen, &c. if he cāuot tel, shewe it presently vpon the book or the carde, and so in playing yee may make him as familiar with al the countries, citties, and Riuers of the world, as with the pauemēt & boards of any chāber. To make a little description somtimes of the manners and fashions of Contries, it would doubtlesse conforme the Pupils imaginatiō & rectifie his opinion much; wherin *Paulus Merula's Cosmographie* wilbe a good help to you. But to end these my probable propositions, with a Mathematical and necessarie conclusiō in my Iudg-
ment. The Tutor must see him bring al his speculation to practise, or else to thinke with me he can doe no-
thing. For what wil it serue to haue his boord or paper ful of numbers, and yet cannot lay an account of 40. shillings? to heare him say that hee will measure the height of *Paules Steeple*, when hee commeth to short or too longe in the shaft of a broome? What pleasure is it to heare him talke offortification; and then to see small essayes only vpon the paper with rule and compasse? to saie that hee hath learned the *Spheare*, when he knoweth not the *Pole*? & to heare him bragg that hee hath learned his *Geographie*, when hee cannot tell whether *Irelād* be in *Europe*, *Asia*, or *Africk*? Surelie I think hee had better imployed his time and mony in the *Tennis Court*: I account so little of al this booke

learning, which cannot be put in vse.

Chapt. 12.

Of teaching the Lawes.

WHERE A S'a yong Nobleman is not only borne to serue his Prince and Countrey in time of wars, but also in time of peace, it is necessary that he be versed aswel in the lawes as in the *Mathemat. Paruī sūs foris arma nisi sit cōsiliū domi.* In this study I require not of a Noble mā Bartol's solutiōs, or that perfect knowledg, which our *Coucillors, Advo- cates, or Attorneys haue, to resolute Clyents, & to an- swere al commers.* I would thinke it sufficient if hee haue learned *Justinians Institutes;* that he be able to finde any law in the *Cod, and Digests, or a Disposition Cannonicke in the Cannō Law.* I would haue him conversant in the *Kings Statutes, and our Acts of Parlia- ment,* that he know the *Cannon Law and Customes of the Country where he is:* yea that he bee not ignorant altogether of the *style vſed among the Practitioners, Scriveners, Clerkes, & Notaries:* to the intent by these means he may be able to defend himselfe frō the craf- tie and subtil surprising of the worlde: and to give his friend and Neighbour good Councel: to mainetaine a poore Widdowe, and a little Orphane from wrong & oppression. For to bee learned and experimented in those things which are pleasant, and to be ignorant of those which are necessary and profitable, that learning is little worth. And because this study of Laws is in it

selfe most harsh and least pleasant of al others, as having no pleasant obiect (except it be filthy gaine vnto mercenaries) I wish that some learned Lawyer would bring the *Common Law* into some better methode, and polish the language wherein they are written, for (if I durst be so bolde, as to speake of that which I vnderstand not) they are involved in such a barbarous language, that is not onlievoide of al Eloquence, but also being abstracted & separated from the exercise of the Lawes, it is vterlyvnprofitable and vnecessary for anie purpose; no man is able to vnderstande it, but by Cabal, and tradition of the Lawyers.

Justinianus.
Proem: digest.

But if the Noble Student bee willing to aspire to some ranke and place, where the Lawes are professed, as to be *Lord Chancellour*, *Lord Presidents*, or to haue any place in *Councill and Session*: the Tutor shal learne of the Emperour himselfe, to accompany the student vnto the Law Schooles: where hee must study fие yeares after hee hath passed his course in Philosophy, before hee sue for any office or place in *Justitiae*. For hee wil haue them *Oratores maximos & fortissimos Iustitiae satellites*. So, that yee maie learne of the Emperours precept, that there is more paines required to bee a councellour, then to go to *Poitiers* or *Padua*, to the *University*, or *Innes of Court*, after hee hath hard his humaities thus, and so, with some few Ruls of Logicke, & there to passe his time in dansing or fensing & playing at the racket court as many do, labouring to abrogate, by the first essay of their sufficiencie *legē deambitus*. Vsing the reasons and strong arguments of *Dame More*.

O pitiful studying & suing for offices ! *habere Remp. quæstui non modo turpe, sed sceleratum & nefarium.*
Which grieueth mee so much, that I am inforced to imitate *Timanthus* in painting *Agamemnons* displeasure, by hiding vnder the vaile of silence, that which cannot be figured by words, and wil rather labour to informe the yoūg man himselfe, by directing him in a better course then to exclaime against the Fathers & Tutors indulgency, who permit him to vse so great liberty.

N

TO



TO THE RIGHT HONORABLE,
 GEORGE Earle of ENZE, Sonne and heire
 apparant to the MARQVESSE
 of HVNTLY.



Y most honoured Lord, his
 Maiesties good Instructions and
 precepts beeing sufficient not on-
 ly to moue your Lordship to ac-
 knowledg and embrase the Truth,
 but also to continue constantly in
 the same, as your Glorious Ances-
 tordes haue done in vertuous No-
 bility, I haue only designed these fewe adverstisments for
 your better confirmatio, & for an essay of my particular
 affection towards your Honour. What I cannot expresse
 in so short time, the same I point at breifly with my fin-
 ger until a fitter occasion.

Verum animo satis hæc vestigia parua sagaci
 Sunt, per quæ possis cognoscere cæteræ tute.

Therefore I beseech your Lordships fauor to accept,
 read and retaine them with that same minde as they
 are offered; to incite you and al other young Nobles for
 ever to be aware of al erroneous doctrine and idolatrous
 superstition: to cleave continually unto our only true Ca-
 tholick religion; wherin I signe my selfe.

Your Honours most
 humble at command.

I. C.



THE THIRD BOOKE OF
Noble Institution, shewing a young
Noble mans duty towards God.

The Summarie.



O the end we may haue a GOOD,
PROSPEROVS, HAPPY, AND FORTY-
NATE SVCCESSE in shewing Pu-
pils their duty, I wish you first of
all *Favere Linguis, To giue care;*
according to the auncient cu-
stome of the Ægyptian, and Ro-
man sacrifices.

Cic. 3. de Div.

*A*love principiam Musæ; Iovis omnia plena.
God only giveth the encrease, albeit Paul planteth, A-
pollois watereth. That is, albeit your Parents haue pro-
vided sufficient Tutors for your Instruction, and they
be both painful, & diligent in discharging their honest
duty: Except the Lord build, they labour in vain. There-
fore my aduise is that you Learne to performe your
duty towards your Father in Heauen, by studying a-
bove al things, to knowe, & honour him aright: which

Virg. Ecl. 3.

1. Cor. 3. 6.

Psal. 127. 1.

lesson wil not only enable you to performe a dutiful obediēce towards your Parents both of body & mind, but also make you to excel other men, as they do bruit beasts. For the *Turks*, the *Tartareans* and *Barbarians*, the *Marygats*, or those of *China* are able to contend and contest with you in al moral vertue, and may exceede you without the Apostles armour, as *Lactantius* and the *Anglelike Doctour* shewe at length in diverse places. We differ only by *Religion* & Gods true worship, which I brieflie comprehend in three principal Heads: First of your dutie towards himselfe: secōdly of your duty towardes his Lieutenaunt heere vpon Earth: thirdly towards your Country.

Chapt. I.

Of a young Noblemans duty towards God.

THe right knowledge of God is the first fountaine, and lively spring of al dutie, the principle of principles, and first foundation of all vnderstanding, as *his feare*, which is grounded therepon, *is the beginning of all wisedoe*. For of the true knowledg of things, proceedeth the Honour and respect, which wee beare vnto them.

To attaine to this knowledge he hath laid open unto vs, first the large volume of this world, wherein wee may see his Image painted more lively vpon it all, and every least portion of the same, then *Phidias* the carver drew his owne picture vpon *Minerua's* buckler. So that as this engrauers image could not be scraped

Eph 6.13.
Instis. lib. 2. c. 3.
lib. 3. c. 10.
lib. 5. c. 15.
Tho p 2.2.9. 81

Proverb. I.

Rom. 1.19.
1. Cor. 15.28.

out

out, without spoylling the whole worke, no more can any man behold this vniuerse, not seeing his diuine Maiestie; who of nought, in no time, created it al by his almighty power; as by his prouidence, wisdome, & goodness he gouernes the same.

In reading of this book, al Nations, al Philosophers, in al times, in al Sects, learned that ther is a God, who they feared and worshiped, albeit after a diuerselike kinde of Religion. Goe from the East to the West, fr̄ the South to the North, vnto al Countries, & amongst al people, you shal finde no nation, no cittie no towne, no not one cottage, without some sort and kind of divine worship: So that as *Hermes* the most ancient of al Philosophers said: *God may be felt with the hands, smel'd with the nose, & heard with the ears: albeit by the senses of the minde he is inscrutable.* Whervpon *Avicenna*'s conclusion followeth necessarily: *who soever knoweth not God or Nature, he lacketh not only understanding, but also his senses.* Wherfore let vs pray with *David*. *Blesse yee the Lord all his workes: yee heauens and earth, and thou my soule blesse the Lord for ever.*

The heathen philosophers of al sorts acknowledge that there was but one God: yea the Poets confess, & the Devils themselues tremble at his verie name, as appeareth by the writings of *Orpheus, Homer, Virgil*, the false and deceitful oracles of *Apollo*, and his priest *Sibilla*, and al others.

But God of his more special fauour towards vs, hath reuealed himself more particularly by the mouth of *Moses*, his prophets and Apostles in his written word: yea in sending his welbeloued sonne, who is one

Gen. 1.
Mat. 10. 29.
Act. 17. 28.

D. Pleſeſus.
lib. de veritate
Rel. christ. c. 3.

Hermes in Peſandro.

Avicenna.

Plal. 136.

Iust. de monar.
& ad Genes.
Homerus passim
4. Georg.
Aen. 6.
Eph. 3. 5.

od Heb. 2.14.
2. Cor. 5.v.vlt.
Rom. 4.vlt.
1. Cor. 15.12.
13.14.
Heb. 9.24. &
10.19.
Eph 4.v.vlt.
Act. 2.30.

Rom. 4.5. & 6.
Gal. 3.6.7.
Eph. 4.16.
1. Cor. 218.19
Math. 9.

Mat. 28.20.
Ioh. 14.17.
Eph. 4.14.15.

Rom. 4. 25.
Gal. 3.6.

with himselfe in substance and essence, making him to take the forme and flesh of man: to free vs al from sinne, and the cruel torments of Hel, and taking upon him our burthen upon the Croſſe in rising from the dead, & ascending the third day into heauen; where hee sitteth at the right hand of God; vnto the day that hee come to iudg the quick and the dead. In the meantime for our commemoration and better assurance, he hath left vnto vs annexed vnto his written word, the Sacrament of Regeneration, and of his body and bloud, as the only two tokens and infallible signes of his fauour towards vs.

Wherfore I wish you al to imbrace this his passiō, & death by faith as ye would be fauued, belieuing that he is the only head of the Church, by whom al the body being coupled and knit together by euery joyns, for the furniture therof (according to the effectual power, which is in the measure of euery part) receaueth increase, life, moving, and being. Also that hee is the husband of the Church, not having spot or wrinkle, or any such thing, but remaining holy and without blame.

That hee is euer present with her, and wil not commit his deare & welbeloued spouse vnto the custody of anie vicar, to be defiled, but that he hath sent down his spirit from heauē to comfort, guard, direct, & saue her, from such ruffians and lecherous Bucks.

Knowe that this is the ancient true Catholike, and Apostolike Religion, which kindleth, and quencheth not our faith towards him; which extolleth him and abaseth vs, which attributeth our whole saluatiō vnto his passion, without ascribing the least part therof vnto our selues: that wee are only fauued by grace, with-

Out all consideration of our merits, which in theselues deserue death and damnation, as workes of the flesh. This is the true Religion which teacheth him only to be King, Preist, & Prophet, and our only sufficient Mediator, and Aduocat, making peace betwene God and vs.

Rom. 14.23.
Eph. 2.1.

These things are to be learned, beleueed, and followed of you al: & al heresies, sects, and contrary opinions are to be shunned and not harkened vnto, as the doctrine of Antichrist, who is an aduersary and exaulteth himselfe against al that is called God, or that is worshiped, who sitteth in the temple of God, shewing himselfe that hee is God, creator, redeemer, and sauour of the world, not contenting himselfe with a triple Diademe and threefold crowne of Gold; when our Lord Iesus had but one of thornes.

2. Thess. c 2.4.

This I saie and testifie in the Lorde, that yee henceforth walke not as other Gentiles walke, in vanitie of their minde; having their understanding darkened through the ignorance, that is in them, because of the hardnes of their hart.

Eph. 4.17.18.

Being fully assured and perswaded, that the Lord hath suffered for every one of vs, and that al good cometh from him, and our evil floweth from our selues, & that whatsoeuer hee sendeth, is for our good: My coucel is that you take al in pacience, submitting your selus vnto his good will and pleasure; honouring him by lifting vp your harts from al carnall, earthly, & corruptable imaginations, and with your most holy & chast conceptions, praising and magnifying his name, with the most excellent and glorious titles that your mind

Rom. 8.28.

is

is able to conceaue.

Rom. x. 1.
Seneca.

God is a spirit, and therfore wilbe honoured with a cleane free and vnspotted hart. *Sacrificium Deo spiri-
tus, saith the Ethnick. Optimus animus, pulcherrimus
Dei cultus: Religiosissimus cultus imitari, unicus Dei
cultus non esse malum.*

An honest man is a true sacrifice vnto God: his hart is Gods temple, his soule is Gods image, his affections are the offerings, the greatest and most solemnne sacrifice it selfe is performed in Imitating & seruing God.

So that you see that a man must haue an vnpolluted soule in seruing God, especially in prayer, which is one of the cheefest parts of diuine Seruice: otherwise our priers are not only in vaine and vnprofitable, but also doe vs harme. For Gods Justice and power are inseparable, so that whēoever wee present our selues before him with an hart fraught with vitions passions, hatred, malice & envie: in lieu of redressing our fault, we redouble thesē; forgive vs we say our offēces, as we forgive them that trespass against vs. What else inferr wee by that petition, but that wee offer him our soule void of al revenge, and free from al rancour?

For which cause I approue not, nor commend those Pharisaical humours, whom I so often behold praying vnto God more then ordinary: except their actiōs immediately proceeding or succeeding their priers, witnesse some shew of reformation or hope of amendment.

*si nocturnus adulter
Tempora sanctonico velas ad opera Cucullo.
The state of a man that connexeth deuotion vnto*

Jnven. 8.

an

an execrable life, seemeth vnto me to bee more condemnable then his, who is comfortable to himselfe, & every way dissolute. The *Pythagoreans* would haue their prayers to be publike, and hard of euery man, to the end that noe man should pray and request that which was vnlawful and vniust, as hee who,

...clarè cum dixit Apollo

*Labramouet metuens audiri: pulchra Lauerna
Damibifallere, da iustum sanctumq; videri,
Noctem peccatis, & fraudibus obijce nubem.*

Hor. I. Epist. 16

My aduise is that you pray vnto God in hart, and with your mouth, that hee would graunt you.

Mens bona, fama, fides, hac clarè & ut audi at hospes. Pers. 2.

And in a word, that in al your thoughts, words, & workes, you behaue your selues so before God, as if all the world hard you, & that you conuerse and behaue your selues so in the world, as euer in Gods sight & presence, referring al vnto his glorie.

What should bee the forme of your prayer, and what circumstance of time and place, you should obserue in praying, I remit you to his *Maiesties* wise and godlie precepts: wishing you to speake of God sparingly, soberlie, earnestlie, with al honour feare and respect, not rashlie as manie doe in their vulgar and familiar discourses, as an interiection, exclamation, by vse & custome, not thinking once vpon him, but only by the waie: nor yet to alleadge his sacred name as a witnes, or comparison intermeddling him in your actions. It is of the conscience and not of the mouth that God should be called one for witnes.

Bac dūpō.

Seeing faith commeth by hearing. I counsel you to Rom. 10.17.

come vnto Sermons, to bee present at the publike Service of God in the Church, to giue attendance & reuerence without ostentation, vanity, ambitiō & hypocrisie, ever with this assured & vndoubted truth *God wilbe serued in hart and minde.* For that which is exterior and publike, is more for our owne selues, then for Gods seruice, and serueth more for the coniunction, vnitie, edification, and good example vnto others, then for Gods truth: *potius ad morem, quam ad rem pertinet.*

Many are diligent and curious obseruers of these external ceremoniēs, which within are nothing the more godly, as God saith, *they cōe neare vnto him with their lips, but are far frō him in tbeir hart: they make pietie a cloake vnto impiety, & their hypocryticall and couterfeit devotion an excuse of their horrible dissolutenesse.*

That this is the true doctrine, *search the holy scriptures*, as those of Berea did, and groūde not your selues vpon human traditions, as the Papists doe. For Christ saith *The scriptures beare Testimonie of mee, and the whole Scripture, saith S. Paul, is gizē by inspiration of God, and is profitable to teach, to conuince, to correct, & to instruct in righteousnes, that the men of God may bee absolute, being made perfect vnto al good workes; albeit the Papists are so impudent, as to affirme that they are insufficient & vnprefect as namelie that blasphemous booke of Cardinall de Perrons Bishop of Eureux answered by Tilenus. Lay not the safty of your conscience vpon the credit of your owne conceits, nor yet of other mens humours, how great Doctors soever they bee,*

Esa.29.13.
Mat.15.8.

Act.17.11.
John 51.39.
1. Tim.16.8&7

Bellar. li. 4. de
verbe Dei.

325. Aug^o
lib. I.

but

but yee must only ground it vpon the expresse Scripture. for conscience not groundd vpon sure knowledge is either an ignorant phantasie, or an arrogant vanity: And as our eies are deceaued by a cloud of water: so are these mindes, which are couered with a cloud of opinion.

Wherfore as those who woulde roote Tirannie out of any Cittie, first vndermine, and cast downe the Tower or Castle: so whosoeuer thinketh to be saued, must ruinate the strength and foretresse of opinion. And as his Maiestie counsaileth, beware in this case of two extremities, the one to beleue with the Papists the Church his authority better then your own knowledge: the other to leane with the Anabaptists to your owne concents and dreamed revelations.

You must knocke, search, and aske your selues, if you would enter, finde, and haue salvation: let not your selues be deceiued with the Impostures of the ignorant Priests, or preachers, be they never so learned: the only touchstone of a true doctrine, & Religion is the worde of God, in the old and new Testament compared with it selfe, which of it selfe is cleare, manifest, perspicous, and easie to be vnderstood, as the Royal Prophet saith. Albeit the Papists like vnto a fish, called Cattell, lest they should be apprehended and taken in their errour, trouble the cleare spring of the holy Scripture, in making men beleue, that it is obscure, and difficult to be vnderstood.

To cloake their superstition, and to hide their malitious and peruerse ignorance, they are not content to cause men to beleue, that God (the author of all lan-

Ibid.

Math 7

Psal. 19. 8.
2. Pet. 1:19.
2. Cor. 4:3.
Plin. 6.9. c. 29

guage, & who speaketh more plainly then al the mē
in the world are able to doe) hath reuealed his wil vnto vs in obscure tearmes, but hath fōud out also a most
pernitious and detestable distinction of *Spirituall* and
Temporall men, to terrifie mē frō reading of the Scrip-
tures, as not appertaining vnto their *calling*: when the
Apostle without exception of persons assurēth vs, that
*whosoever hath not the spirit of Christ, the same man
is not his.* So that Prince and people, Noble and igno-
ble, if they be Christ's, are al spiritual, and must walk in
the spirit, and performe the works of the spirit, which
are loue, joy, peace, long suffering, gentlenes, goodnesse,
faith, meeknesse, temperance, flying frō the works of the
flesh: which are adulterie, fornication, uncleannes, wa-
tonnesse, seditions, heresies, envie, murthers, drunken-
nesse, gluttonie and suchlike; which make those that doe
them, not to inherit the kingdome of God.

Beware therefore of reposing your salvation on the
faith of your Curate, for ignorance excuseth no man:
and you may read, how the Prophets, the High Priests
the Flamines, Divinors, Soughsayers, Sybilla, ye how
Apollo him selfe deceipted men, and gaue false oracles.

Yet by reason I reade that *Harpocrates* the God of
silence was cuer set beside *Isis*, and *Osiris*, & that *Mi-
nerva* blinded *Tiresias*, for looking vpon her when she
was naked, to instruct vs, to lay our handes vpon our
mouths, and to beware of an overcurious search in di-
vine mysteries. Therfore I recommende vnto you his
Maiesties cautions in reading of the Scripture, That
you reade it with a sanctified and chaste heart admire re-
verently such obscure places which you understande not

Rom.8.9.
Gal.4.6.

Gal.5.22.
lb.19.

1En.6.

Plut. in Ihd. &
Ofir.

Gas. dūgoy:

blaming

blaming only your owne capacitie, reade with delight the plaine places, & study carefully to understand those that are somewhat difficult. But seeke not curiosly to seeke out more then is contained there in: for that were too unmanerly a presumption, to striue to be further in Gods secretes, then he is willing you should be: for what he thought needfull for vs to know, that he hath revealed there.

Delight most in reading such places of the Scripture, as may best serue for your instruction in your calling, rejecting foolish curiosities, upon genealogies and contentions, which are but vaine and profit not.

Tit. 3.9.

Be not deceiued by the external and outwarde appearance of the Papists superstition, or of anie other heretical sect.

... *Nuga, non si quid turbida Roma
Elevet, accedas; examen ne improbum in illâ
Castigestrutinâ: Nec te quaesiveris extra.*

Pers. 1.

Neither beleue their faire promises and offers, otherwise then the song of Syrens by antiphrasis: and as the people of *Rome* beleueed *Carbon*, swearing never to credit him. Their actions should rather bee respected then their faire promises; there are too manie examples, that should cause you to embrase this aduise. The *Divel* spak so deuoutlie & deceaued our first parents. *You shall not die* (said he) *but shal be like unto God him selfe* knowing good and evill: so *Caine* desired friendly his good brother *Abell* to go forth whē he killed him; Read how *Iacob* spake vnto *Amasa* holding his chinne with his right hand to kisse him, and stabd him in the side with the left. Consider how *Dalila* betrayed *Sampson*: and how *Protomew* the sonne of *Abab* having fea-

Gen. 4.

2. Kings. 20.
Judges. 16.
1. Math. 16.

sted *Simeon* and his two sonnes', killed them al three in his owne house.

Come to the New *Testament*, and obserue how *Herod* couterfaited that he wold haue worshipped *Christ*, when he sought to kil him. Marke how the *Devill* tempted *Christ* with faire wordes vpon the top of the mountaine; and how *Iudas* kisled *Christ*. *Mahomet* deceiued by his shew of deuotion al *Asia*; and at this day such is the superstitious devotion of *Talismaner* in *Turkie*: of *Mopht* and *Cadileſquer* in the *Mosquees*: of the *Caliph* among the *Arabians*, *Syrians*, & *Ægyptiās*: of the *Cadis* that never drinke wine, for the like devotion. The pilgrims of *Chazi* moued with the like superstitious deuotion pul out their owne eies, so soone as euer they haue scene the Arke of that false *Impostor Meche*, contenting themselues with that sight, and never after to see any thing. Such is the superstition of the *Papists*, who like vnto the *Scribes* and *Pharisees*, or white sepulchres, are faire without, & al rotten within; they offer you a golden cup ful of poison.

Of al sects and heresies, I wish you to bee most diligent and circumspect to avoide and shun *Papistry*, as hauing the greatest appearance, and resemblance of the truth: *Decipimus specie recti*; Likenes is the mother of errour: for by this meanes the *Wolfe* is taken for the *Shepheards Dog*, the *Serpent* for the *Lamprey*; *Latin* for fine *Gold*, as *Tin* for *Siluer*, the *Christal* for the *Diamond*, and *Glass* for *Emeralds*. After this manner *Zeuxis* grapes deceiued the *Pigeons*: *Aeneas* embraced a phantasme for *Creusa*, and *Ixion* a cloud for *Juno*. So are the *Partriges* and *Plouers* catched by the

fained

fained voice of the fowler : and in *Virgill* the resemblance of the two twins deceipted their neerest friends. Many men by the like proportion of body, by the likeness of face, speech, & cariage haue crept into the couches of the most chaste *Lucrece's*. *Smerdis* in *Herodotus* after this fashion came vnto the Monarchy of the Persians faining himselfe to bee *Cyrus* his sonne, vnto whō he was like in name & visage : So *Pompilius* calling himselfe *Antiochus* his sonne obtained the kingdome of *Siria* : *Sidonian* the Jew by the resemblance of his face with *Alexander* *Herods* son, was crowned King, and afterwards discouered by the roughnes of his hands. So *Boduin* calling himselfe the Earle of Flanders was created King of France, in the Raigne of King *Lewis* the seauenth.

Herodas. 3.

*Val. Max. lib: 9
c. 15.*

Fulgo. lib. 5. 16.

*In. histor.
Gall.*

O *Papiſts, Prothee's and Camelions* of this age how long wil you suffer your selues to be led captiues in superstitious ignorance, and wilful blindnes? Yee masse Priests how long wil yee bee Satans Organs, & instruments of falsehood? Wil yee euer remaine sacrificers vnto Hel? the Hecatombe of *Acheron*? and the holocaust prepared vnto the eternal flames? Miserable creatures haue pittie vpon your owne soules : Repent in time, otherwise I denounce a tempestuous storme against you, when yee cannot recal for faire weather: when your shaddowes shal disperse, and flie from the face of the almighty, who wil render to every one according to his workes.

Math. 25. 34.

Moreover you Nobles, knowe, that the way which leadeth to destruction is broad, & it was prophesied that many shal follow this damnable waie, by whom the

*Math. 7. 13.
1. Pet. 2. 2.*

truth shal be evile spoken of.

Therfore be not moued at that reason which commonlie they obiect vnto the ignorant, but resolute it as wise *Socrates* answered the impudent whore *Theodote*; who mocked him laying that her power was greater then his, because shee allured manie of *Socrates* his schollers, but he could neuer allure on of her louers. I maruaile not said he, (as we maie saie to the) for where thou leadest them to pleasure, and filthy lust, in plaine and easie waie; I conduct the vnto vertue, by a narrow and rough path. *Nether walkeye in the ordinances of your fathers, nor defile your selues with their Idolls.*

Be no more childre, wanering & caried about with euery wind of doctrine by the deceit of men, & with craftines wherby they lay in wait to deceiue But follow the truth and in al things grow up into him, which is the head, that is Christ. For it had bin better for you not to haue acknowledged the way of righteousnes, then after you haue acknowledged it, to returne, as the dog doth to his owne vomite and the sowe to the mire.

Moreover seeing the open and manifest profession of great mē worketh great effects in many mēs minds, as appeareth by *Nicodemus* of *Arimathea*, & *Pilat*'s owne confession, and washing of his hands at Christ's arraignement, as by his letter to the Emperour *Tiber*.

I wish you al to be ready to give an account of your faith vnto whom it appertaineth, and not to be ashamed to professe Christ before al the world: for whosoever denyeth him before mē on earth: him wil he deny in heauen, before his father. Not that I councell you euer to be prating and disputing in al places and companies,

Ezec. 20.18.
Eph. 4.14. 15.
1. Cor. 10.

2. Pet. 2.21.
Math. 27.

Pieri. Hie. 35
Egesippus e Ro-
man. Arch.
1. Pet. 3.15.

using your Religion, as it were an heape of Counters to lay an account withal. Nor yet that you should bee deafe and dumb when you heare anie thing spoken to the disgrace of your Religiō, but that you should know the whole points of your beleife to forme your life accordinglie, and be able to maintaine thē with as great meeknes in conuersation, as you should be resolued to dye a thousand times, rather thē to renouue the least of them, that serue necessarilie to saluation.

As touching indifferent things, my aduise is that you obserue both in word & deed, the Canons, Laws and customes established by his Maiestie whersoever you are, without scandal, offence, light dispising, & cōdemning those rites which are not agreeable vnto those of your owne Country: but trye and examine them both in the ballance of reasō. For this is the rule of rules, and the genetal law of all lawes, according to the opinion of wise men *σόμησις επιδαιτιον εγχώριοις εγδύτης*. That a man should follow and obserue the lawes and custōes of that Country where hee is, avoiding diligentlie all singularitie and strangnes of opinion, different from the common, approued, and receaued custome. *Non conturbabit sapiens publicos mores, nec populum in senuitate vitae conuertet*: you must ever submit your selues to the Cannons of your superiours, without controuersie, dispute, or altercatiō, not taking somtimes vpon you to dispēle with them, somtimes to augment them, and at other times to pare, & diminish them, according to your owne phantasie.

With my councel you shal respect Gods Ministers aboue al others, as his Embassadours, nether forbeare

Gal.2.4.
1.Cor.8.

ye to reuerence them in respect of some mans particular ignorance or corruption of his manners: for the Sonne is not infected, or the worse, that it shineth vpō an vncleane place.

I wish you to remember, that it is an vniust thing, that anie man should reap that feild which is ordained for the Ministers maintenance. Whosoeuer doth it, is no lesse profane, then he that spoileth Gods temple. I wil haue no better witnes for my prooef then the Lord himselfe, who cōmāded to giue unto Cesar that whib is Cæsars, and unto God that which is in like manner appertaineth unto him.

Also I would haue you to remember, that with your best meanes you help the advancement and propagation of your Religion in founding Colledges or Schools for good, true, and sound doctrine, as manie Ethnicks did for their Paganisme, and the Papists doe yet imitating their Idolatrie.

Yea & to consider that it is not sufficient for Noble men to beleue in their harts, to praie with the spirite and tongue, and to professe God openlie with their mouthes, which are necessarie for al men to doe. But that you must protecē and defend also with your hand and whole strength of body, the true Go'pel against al the assaſts of the enimies, to vphold it: yea as God hath giuen you a ſword to maintaine the true Religion, ſo would he haue you to cut & root out the very lowest root of ſuperſtitio[n] and Idolatrie, that they growe not amongst you.

So to crowne this firſt parte of your duty towardes God, with the Kings conclusion, worthy to be printed

in your harts with goldē Letters. Keepe God sparingly in your mouth, and abundantly in your heart: bee precise in effect, but sociable in shew: shew more by your deeds then by your words the loue of vertue and hatred of vice: and delight more to be vertuous, and godly indeed, then to bee thought and cailed so: expecting more for your praise in heaven then here: & to apply to all your outward actions Christ's commandē pray and giue your aimes secretly: so shal yee on the one part be inwardly garnished with true christian humilitie, not outwardlie (with the proud Pharisee) glorying in your godlines, but savoring as Christ commanded vs all, when wee haue done all that wee can. *Initiis seruitus sumus*, and on the other partye shal es- chew outwardlie before the world the suspicio of filibie proud hypocrisie, and deceitful dissimulation.

Bar. 280,

Luk. 10.17.

Chapt. 2.

Of a Noblemans duty towards the King.

Kings are Gods children and are named Gods af- ter their Father by the sage Hebrewes, who had great familiarity with God, to teach vs, that we should honour, reuerence, and obey them next vnto God, whose Lieutenants they are here vpon earth: and as *Tullie* tearmeth them, they are the Fathers of the Country. Wherefore God in the first precept of his second table commanded to honour them; as our Lord Jesus, *to giue vs to Cæsar that which is Cæsars*. And to be briefe in so cleare a matter, obserue the Apostles commandement in diuers places, as amongst

Rom.13.1.2.

the rest in a Statute to the *Romans* (who at this day glorifie in violating of it).) Let everie soule (saith he) bee subject unto the higher powers: for there is no power but of God: who soever therefore resiste the power, resiste the ordinance of God, and shall receive unto themselves condemnation.

What man is he then so rash and vnaudised to saie or maineraine that you shoulde not obey your Souveraigne if he bee cruel or rigorous? Where finde you that Gods commmandements will suffer Kings to bee throwne out of their thrones? THAT THE POPE HATH POWER TO TAKE FROM ONE KING HIS KINGDOME, AND TO GIVE IT TO ANOTHER? AND UPON HIS LEAST DISPLEASVRE TO GIVE IT AWAY? Yea if he refuse, to send an *Ababora Iehu*, to kil a good Prince, as if hee were as cruel as *Holifernes*, *Moab*, and *Nero* were? This is the Papists doctrine: this is the Romāe Religiō I wish you to beware of: this is the Catholike zeale to stab good Princes in the midst of their guards as *Brysse* and *Cassius* did *Cesar* in the Senate house. They teach to throwe our *Gracious Soveraigne* into the *Tames*, as they threw *Scylla* into *Tybre*. They may pill Princes palaces as they did *Otho's*, & blow vp a whole world with a traine of gunpowder without hurt of cōscience, or any feare of *Pauls* condemnation, which you see here pronounced. Yea alas! If any zealous Catholike Romane can performe any on of those, for expiation of his fault he shall bee canonized as a Martyr with *Clement* that stabd the French King: a day shalbe consecrated to his execrable fact, & his name marked with red letters in their bloudy Callender.

Bellar. contro
3 lib. 5. c. 6.
pag. 1081.
printed. An^o
1601. doctrine
of al the Jesuits

K. Henry the 3.

Ovid. metam. 6

*Prob: superi, quantum mortalia pectora cæcæ
Noctis habent! ipso sceleris molimine Tereus
Creditur esse pius, laudemq; à crimine sumis.*

Al the ancient Doctors of the Church had not Bellarmine's subtillity and wit to excogitate this sharpe and powerful distinction of *time*, and *place*, to cut a Kings throat, and to blow him, and al his subiects vnto Heauen. Al the Councells that euer were, could not devise how to cast such a wide mouthed *Canon* as the English Romane carrying of 36. barrells of pouder. &c

The Doctors vnderstood this place plainly & simply (as it is) to wit, that euerie one shoulde obay his King, be he never so wicked, vngodly, vniust, never so cruel a Tyrant or profane Atheist, as David obayed wicked Saul, *id in Imperatore scientes quod Deus vola-
it, (As the eloquent Tertullian saith) bonosq; principes
voto (debemus) expectere, quale scunq; tolerare.* The very Ethnicks Religion was more godly in this point, then the Papists; they acknowledge and confess, that the Kings Maiestie,

Non sumit aut ponit securæ.

Arbitrio popularis auctoræ.

Their Popes first predecessor (as they saie only) had not so great power, when he exhorted al men to submit them-selues without exception, reservation, equivocation, or other collusion, vnto al manner of ordinance (prescribed by the king) for the Lords sake. So I wish you al Nobles to doe the like, rather for the Lords sake, then for any other particular, ether for hope of greater prefermet, or to bee more in his Maiesties fauour, nor yet for any feare, but freelie and ingenuouslie as becommeth loi.

S. Aug. li. 3. con-
fess. c. 8.
S. Cyp. contra
Demetr.
Iust. Mar. A-
pol. lib. Anō.
Pynm. Tert. A-
pol. c. 30.

Hor. lib. 3. ad. 13

1. Pet. 2. 13.

al and faithful subiects.

L. cogitationis
ff. de paenit. L. f.
quis c. de sacro
sanctis. Eccle.

Mans lawes are noe lesse ielous of your allegeance towards your Soueraigne: for they condene to death not onlie al those that are attainted against the Kinges Maiesties owne sacred perlon, as Gods law doth, but also al those who are consenting; those who knowe of such a detestable designe, and reveale it not: yea euen those, who violat their officers and Magistrats: If you haue never cast your eies or looked vpon the *Code* or *Digest*, read now, *legem Julianam*, & *ad Corneliam*, *de crimine læsa Majestatis*, whervnto I remit you for breuities sake.

Reason her self exhorteth you to honour and reverence our gracious King IAMES, who is an ornament & perfection of al Kings past, and a patterne for al Kings to come in wildome, Justice, & meeknes. His admirable actions are a fersil feild for al writers to exercise their pregnant wits, and to imploie their learned hāds. He like another *Asclepiades*, reached forth his health ful hand vnto this Countrie, and redeemed it from the horrible iawes of *Orcus*: Hee restored our Countrie vnto life, and vs againe vnto it: He rent our mourning weeds, and wipt awaie our sorrowful teares, and quenched the flames of our vniuersal fire: He deliuered our throates from the traitors knifes, and set our neckes at libertie from the heauie yooke and bondage of strangers: without his healp *great Brittaine* had been forced to obaie shamfullie those, whom it vsed to commād before.

*Impius h.ec tam culta novalia miles haberet,
Barbarus has segetes.*

The 5. of Novem
Ano. Do. 1605

Virg. Eclog.

O how much are we al bound vnto your Maiesty Gracious Soveraigne! what praises and thanks are we obliged of duty,

-- *o quā Sol habitabiles
Illustrat oras maxime Principum?
Quo nihil maius meliusuē terris
Fata donavere, boni, Divi,
Nec dabunt, quamvis redeant in auru[m]
Tempora priscum.*

Hor. lib 4.
Od. 14. & od. 2.

Let vs al therefore with one accord, and harpe in hand sing for his Pean, who erects the Storcke, and treadeth vnder foote the Sea-horse,

*Oι σύνειστις ἐχθροῖς Κασινεύς κυάττων
Δμαδεῖς τριπάτη τόξοις & ΙΑΚΩΒΟΥ.*

Pier. Hiero. 17.

And let vs pray vnto God as Martial did for Traian,
*Dij tibi dent quicquid Princeps Auguste mereris,
Et rata perpetuo, qua et tribuere, velint.*

Pindar. Pish.
ode. 8.

Mars. li. 10.
Epigram. 34.

Chapt. 3.

Of Noblemen's duty towards their Countrey.

Y OV ought also to loue our common Mother your Countrey, as I wish you to Reverence our general Father the King: for shee hath bred and nourished vs al, shewing especiall fauor towardes you that are Nobles, in bestowing a greater portion of her goods, then vpō others, with more ample Honors. Your Nobility is best knowne, & most respected with her. Which made the Persians to sweare by the Sun rising neuer to become Grecians, Romanes, Jewes, or

Segip.

Egyptians but to remaine Persians. This loue caused *Themistocles* to drinke a bowle full of bullockes bloud, rather thē to gōe against his nativē countrey, whō re-
jected him.

Excessitq; fidem meritorum summa suorum.
Hereby King *Leonsidas* comforted himselfe and three hundred of his seruants, who were killed at *Thermopis*, fighting for the defence of his country, as appeareth by *Simonides* his Greecke Epitaph, turned into Latin by *Tully* thus

*Dic hospes Sparta, nos te hic vidisse iacentes,
Dum sanctis patria legibus obsequimur.*

The three *Deciū* lost their liues for their country: so did *Curtius*, *Gobrias*, *Zophrus*, *Cn: Scipio*, *Fulvius Næsus*; & many others offered their liues willingly for the safety of their countries. It is these valiant mens examples that I wish you al to imitat, when neede requireth and occasion is offered. *For it is better that one perish, then all. Dulce & decorum est pro patriā mori.*

But while I remember that diuellish disſeigne, and Jesuitical intention, neuer to be forgottē, of those cruel *Panthers*, *Hippocentaures*, *Crocodils*, and venomous vipers, who so vnmercifully would haue killed both our Father and Mother, King & Country at one blow, I am more astonished then *Pompeius* was in ſeeing the Sanctuarie; then *Alexander* in looking vnto *Ammons* mysteries, or *Apuleius* in beholding the witchcrafts of *Isis* and *Osiris*. It was ſuch a *Tragacomedia* (praised be God) that the like was neuer *de ficto*, much leſſe *de facto*; yea that *Atellanus* himſelfe would not be able to act the leaſt part thereof.

Cic. 1. Tuf.

Hor. 3. ext. ed. 2.

S. Nam. 1860 5

...bella horrida bella

Et Tamesim multo spumantem sanguine cerno.

Wileuer our posterity beleue that such an vngodlie, ignorant, furious and desperate crew, would haue returned vs againe vnto the first *Chaos*? who can thinke that such a wel gouerned & glorious *Monarchy* should haue beene changed into a deformed *Anarchy*? Oh our licentious and loose liberty would haue continued longer then ffe daies, as it did at the death of the *Persian King*! O monstrous confusion where al diuine and humane laws shoulde haue beene destroied, & discipline abolished, al manner of sinnes against God and man set abroach, no ranke, no dignitie kept, but the inferior made equal with his superior!

...Facinus quos inquinat, agunt.

Luc. 5.

Al *Dicæarchus* his paines reckoned by *Cicero* shoulde haue beene nothing comparable vnto the torments these horrible traitors had inflicted vpon vs. *Cyrus* his overthrow by *Tomiris*, nor *Othryades* his victorie had not been equal to our destruction. There shoulde haue beene more *Brittaines* bones to hedge the Parks, then there were of the *Ambrons* and *Teutons* bones about the *Misilian* vineyarde. This is the *Romane Religion*.

Tantum Religio potuit suadere malorum:

Qua peperit sapè & scelerosa atq; impia facta.

The *Tygres* maie be accompted pitiful, and the *Cannibals* and *Carthaginians* may binde themselves apprentices vnto the Papists in such prodigious practises: yea the very Instruments of Sathan and those insolent *Copronines* at last should haue beene devoured by that

Odys. 2.14.11.12.
AEn. 3.

Polyphemus Cyclop the Pope, as *Ulysses* in *Homer* for his good wine he gaue him: where they thought to haue ruled al, he had not suffered them, more to bee *Proteetors*, then King *Philip* permitted the traitors of *Carthage* to be *Portors*. The *Pope* is *Hematike*, and cannot be latifled otherwaies then with mens flesh & bloud, like the people *Odrysae*, and the inhabitanthes of *Euxenbridge*.

-- Nullus semel ore receptus

Pollutus patitur sanguis manus eae fances.

The traytors themselues mingled their bloud as the *Scythians*, and dranke it like the *Catilinaries* in their CHAMBER OF MEDITATIONS, where they learne that treason, sedition, rebellion, and al horrible cruelty that can be deuised, is not only lawful and permitted, but also meritorious, & worthy of great praise, & the factors are canonized like *Martyrs* for the *Catholick* cause. As the wicked *Jewes* thought al things lawful for them to do, when they offered vnto the *Temple*, in saying *Corban*: euuen so do the *Papists*, as one of their own *Popes* wrot vnto *Theodosius* the *Emperor*, *Cupiditatum quisque suarum religionem habens velut pedissequam.*

O Cæcas hominum mentes: ô pectora caca!

Qualibus intenebris vita, quantisq; periclis

Degitur hoc evi quodcumq; est.

Young Nobles learne then in time by their example, to detest and abhorre from your hart such pernitious principles of Religion against God and man: and yee *Papists* repent alio in time, and make not your selues ani longer members of that head, which bringeth the body vnto such torments in this life, and the soule also

Lucan. 1.

S. Hier. in c. 15
Mash.

Papaleo ep. 25

Lucret.

vnto

vnto Hel, without contrition, & vnfained repentaunce.
Be not deceiued because you escape *Manias Lawe*;
that you are not sowne in a sacke and throwne into the
Tames instead of Tyber?

M. Vano.

*Ignovisse putas, quia cùm tonat, oxyus illex
Sulphure discutitur sacro, quām tuq. dominus q.
Iacirco stolidam præbet tibi vellere barbam
Iupiter.*

Perf. Sat. 3.

God hath wollen feet, but leaden hands, albeit he be
slow to wrath, yet hee recompenseth his slownes with
the heauines of the paine, which he inflicteth. There-
fore I conclude here with this admonition,

Discere Iustitiam monisti & non temere diuos.

Aen. 6.

Q 2

THE



TO THE RIGHT WORSHIPFULL
and hopefull young Gentleman
S^r. John Harington Sonn & heire
To my Hon. Lord Harington.



Most worthy & deare Sir, seeing
the loue of Tutors towardes their
Pupils should alwaies continue, as
the loue of Parents towardes their
obedient children, in token of my
perperuall affection, I send this
booke to you. For as Cicero exhort-
ed his Sonne Marcus by his books
of Offices, albeit hee was well aduanced in Philosophie,
and wroot his Academique Questions to Verres: so I
- si parvalicet componere magnis,
haue cheifly intended this whole worke for your instruc-
tio, who doth profit as wel by good exāples, as by precepts,
idq; Athenis, at the Princes Court. As in my part
shal ever appeare some signes of that loue which was
betweeene Tully and Hortēsius, quorum alter ab alte-
ro semper adiutus est, et communicādo, et monendo,
et fauendo: so I doubt not Sir but according to your ver-
tuous disposition you will receaue embrace, and welcome
my admonitions and exhortations, yea and practise the
as comming from one of

Your most faithfull and
louing Tutors.

I. C.



THE FOVRTH BOOKE OF NOBLE
Institution, shewing a young Noble
mans duty towards his Parents
and Tutor.

The Summarie



Ven as the body and soule are conioined, so mee thinks the duty of children towards their natural Parents, and of Pupils towards their Praeceptors shoulde not be separated. And as freindship cānot cōsist without reciprocal affection, no more is this facultie of Teaching and Learning called by the Greeks ΠΑΙΔΕΙΑ able to be accomplished without effecting of a natural dutie between the instructour, & him that is instructed. The sonne must be obedient and willinge to learne, as his Father and Mother are carefull of his institutio n: and the Pupil must bee attentiuue in hearing and reading as the Tutor is diligent in teaching, otherwise they shal al roule Sylphu's stone, and bee noe

*AriP.3.ds. para-
rib animal.*

more able to make him wise and learned, then *Danaus* daughters to fill with a siffe their pearced barrel. Yea as the wiues fault in violating hir wedding vowe is greater and farr worse then her husbands, albeit they bee both bound alike by the same words, ceremonies, and solemne promises of marriage: so is the sonnes & schollers disobedience and negligence in not studying, more hurtful then the Parēts in not instructing. Therfore *adeste aequo animo* and consider how you shal per-forme your *Dutiful obedience* towards them: the how you may profit your selues in *Hearing* their instruc-tions: and thirdlie by your owne *Private reading*; which are the three principal points of my advise in this book as they are of a young Noble mens duties towards their Parents and Præceptors.

Chapt. I.

Of a young Noble mans duty towards his Parents.

Nature her selfe mixeth so the bloude of all well borne children with a dutifull respect of their parents, that I neede no more to exhort you to performe this dutie, then the wise Law-giuuer thought it necessarie to ordaine a punishment against *Parricidēs*. The heathens themselues acknowledged the Law of Nature, in permitting ful, absolute, & vniuersal authoritie to all fathers to dispose at their owne pleasure of their childrens liues, honours, liberty and goods as the wordes of *Romulus* Lawe witnesse most plainelie: *parentum in liber os omne ius esto, relegandi, vendendi,*

occidendi : excepting those only, who were not past three yeares of age. Which Law was renued by the Law of twelue tables, whereby it was permitted vnto fathers to sel their sonnes three times, as the *Persians*, and ancient *Gaules* did according to *Aristotles*, and *Cesars* testimonie. Whereby it appeareth evidentlie, (as also by manie particular instances of sonnes, who submitted their necks willingly to their fathers swords) that whosoeuer rebel, and refuse obedience vnto their natural Parents, they are guilty of Leaze-maisticie against Nature her selfe.

*Nec est humano sanguine cretus;
Illum sed genuit præduri scutibus horrens
Caucasus, Hyrca etq; admirunt ubera tygres.*

8. Esh. c. 20.
6. de bello. Gall

Aen. 4.

Exod. 20.

Philo. *Judeus*
in. *Decalogo*.

And albeit neither the Law of Nature, nor of man exacted this duty of vs, yet Gods commādement (aboue them both) giuen with a blessing vnto those that keepe it, and a heavy curse against the transgressours therof, should moue vs al to performe this duty, as it is written partly in the first Table of his Law: partly in the second: to teach vs (as *Philo* and *Hierocles* obserued wel) that we must honor theē as half Gods, as they represent the Image of God invisible, better, and more liuely the al the Images which the hart, & hand of man is able to conceaue, and frame.

This dutiful honour is not performed by an outward behauour of the countenance in vncouering the head, in bowing the knee, or in naming them *father*, *and mother* (which I thinke the most honorable stile or title that children can giue to their Parents) but requireth also that you reuerence them in hart, &

minde

minde, acknowledging them to be the secondary causes and next authors vnto God of your beeing, & liuing, and in that point are like vnto his Almighty maiestie.

Therfore shew not your selues disobedient, stubborne, or vnwilling to their (though rude, & rigorous) commandements, more then *Isaac* who submitted his neck vnder his fathers sword, without grudging or repining, or more thē the *Rhacabites*, who willingly abstained from the drinking of wine al their life time, frō building of houses to dwelin tents, frō sowing of seed to obey the voice of *Ionadab* their father.

Suffer pacientlie, and indure willinglie their imperfections, choller or frowardnes, *Iniquus sit, feras tamen*, beare with their seueritie and rigour as *Manlius* did: For the Tribune *Pomponius* having accused *Manlius*'s father before the people of manie faults; and among the rest that hee vseid his sonne too roughlie, making him to labour the ground, and doe manie other seruile and base offices: *Manlius* without farther delay went vnto the *Tribunes* beds side with a drawn sword in his hand to swear him that he should desist to prosecute against his father, choosing rather to suffer his fathers rigour, then to see him followed and pursued in that action.

Nether would I wish you onlie to bee pacient in suffering your Parents austeritie; but also to support, and help them in al necessarie and aduersitie, & weakesnes, as *Aeneas* did, who through flame and fire, carried his old Father *Archises*. As also amongst that weake sexe of woemen kinde, you read of one who nourish-

Deut. 32.

Hierom. 35.

Terent Heau. 1.

Liu. 7.

Een. 2.

ed her father vpō her brest, and so of another daughter who gaue suck vnto her mother, both which were condemned to starre in prison for hunger, according to the accustomed punishment of the ancients. Yea amongst the brut beasts, the *Storke* maie be a patterne in this point of pietie, and duty towards our Parents. For the little *Storks* nourish the old ones, couering them with their wings, and coupling themselues to beare them when they are vnable to flie. Their loue maketh the inuēt this devise, which is so manifest that this point of childrens dutie hath beene expressed of the *Grecians* in this word *α, τιμαρχη* in Latine *recōni-*
tiare: Also for this cause the *Hebreues* call this bird *chasida*, which is to say the thankful and charitable.

Pl. li. 10. c. 23

Lev. 11.
Job. 36.

Morcouer I wish you particularlie that you interprete nothing of anie importance without their consent, approbation, & allowance, cheiflie in mariage. For a man marrieth not for himselfe onlie, and to content his owne phantasie and humour; but also for his posteritie, his house, for aliace, & many other things, which are to be considered beside lone. And wee see that priuate marriages done against the Parents likeing, doe neuēt prosper.

Gods law, the law of Nature, and ciuil law willetth the same honour to be giue to your Mother, that you should giue to your Father, without exception,

Lev. 20. 9.
Deut. 5. 16.
Eph. 6. 2.

Quæ longæ decem tulerit fastidiamenses.

Beginn not then your first warrs vpon her, but practise earnestly to deserue her blessing. Nether deceaue your selues with many that say, They care not for their Parents curse; so they deserue it not. O invert not the or-

Cas. 5. 10.

der of Nature, by judging your superiors, cheifly in your owne particular: assure your selfe, the blessing, or curse of the Parents hath euer a propheticke power ioined with it.

But to ende this dutie, I wish you alyoung Nobles, as you hope, and expect to inherite your Fathers possessions after their death, so to honour them also when they are dead.

Est honor in tumulis animas placare paternas,

This aduise is both civil, & Natural, as appeareth by the law *scriptus heres fide religios:* And by the custome of the anciēt *Ægyptians* in building sumptuous and honorable tombes: as that of King *Simandius*, the *Pyramides*, which were erected by *Artemesia*, and *Hadrianus* his tombe in *Cizico*, which are two of the seauen miracles, saying that our dwelling houses in our life are only Inns, wherin wee staie but for a time, but there we shal dwel as in our proper & natural lodging vnto the last day. Yee haue also in this point a notable example of *Cynion* sonn to that great *Miltiades*, who died in prison, hee sold himselfe and his liberty to bury his father. With what ceremonies you should performe this funeral dutie, learne of *Æneas*.

*Nimpius AEnas in genti mole sepulchrum
Imposuit, suaq; arma viri, remumq; sub amq;
Monte sub acrio, qui nunc Mycenus ab illo
Dicitur, aeternumq; tenet per secula nomen.*

Aeneas thought it not enough to put him in a coffin, or to embalm & annoint him with odoriferous spices, waxe, and Honie, and to wrap him vp in fine syndon as the *Iewes*, *Aſſirians* and *Scythians* vſed to do, but

would

Quid.4

Diod. Syri.

Quid. 1. de trist.

Aen.6.

would haue his armour hang aboue him with learned epitaphies to bee as manie tokens of his valour, and to terrifie (as I take it) al those that would staine his good name or trouble his repose in the graue.

Howsoeuer it was, the honour which you owe vnto your Parents when they are dead, commandeth this ornament of their Tombe, which for this cause is thought to bee from the French word *Tombeau* as who would saie *Tout beau*, it should be al faire: as likewise in Latine to bee called *sepulchrum quasi seorsum pulchrū*. You therfore that are of ability & haue power to bestowe honorable funerals and faire tombs vpon your Parents.

Et tumulum facite, & tumulo superaddite carme. *Virg. Eglog 5*

Chapt. 2.

Of the Pupils Duty towards his Tutor.

THIS duty is so straitly conioined and vnseparably connexed with that of childe towards their natural parentes, that it were superfluous to perswade you thereunto by discourse. The verie realons and precepts of the Heathen

*Qui praeceptorem sancti volunt parentis
Esse loco*

Juven. 7.

are sufficient to moue you: therfore I aduise you only to Honour and obey them with a free minde, as is convenient for men of your qualitie, and not for feare of any punishment. Your obedience must spring from a fountaine of affection towards him, who wil loue you

*Quint. lib. 2. c.
10.*

againe. For *Loue*(as *Parmenides* holdeth) is the effi-
ent of all things. Obay him for your owne weale, & ho-
nour him, that is the chiefe cause of your honour: con-
sider howe *Theseus* honored his Tutor *Connidas* in sa-
crificing and dedicating one day to his honour before
his owne: as the good Emperour *Antonius* respected
so much his præceptors that hee kepte their images of
gold in his chappel: and so *Caius* reverenced much his
Tutor *Agrippa*. When he admonisheth or reproveth
you somewhat sharply, thinke it is for your amēdmēt,
& that he loveth you, seeing *monitiones* & *oburgatio-
nes* verē *amicitiae proprium*, and they shoulde bee taken
friendly. Learne of *Titus Vespasianus* his sonne, who
being sent for vnto *India* at his fathers death, desired
of *Apollonius* some precepts whereby hee might go-
uerne his Empire wel; and when the Philosopher an-
swered that he would giue him one of his schollers that
should shew him of his faulcs freely without al flattery
or feare, as *Diogenes* the *Cynick* vsed to do: The young
Emperour hearing this word[*Cynic*] I accept, said he, of
your present most hartely, and wil suffer him not onlie
to barke against me, but also to bite me, when he per-
ceiueth me to doe any thing worthie of reprehension.
Xerxes had euer with him his Tutor *Damarathus*, who
admonished him likewise freely amongst the innume-
rable armie at *Hellespont*. *Crasus* vsed *Solons* councel,
as *Alexander the Great* gaue care vnto *Calisthenes* his
free admonitions, & *Dionise* of *Syracuse* was neuer of-
fended at *Dions* and *Platos* reproofes. Wherfore har-
ken vnto *Ieremias* exhortatiō, that whē you haue such
a Tutor that freely, friendly, and faithfully will, & dare

advertisyon of your faulss, keepe and entertaine him as your owne hart. Hee will be as necessarie vnto you to shew you of your vices without hypocrisie or dissimulation, as a fine Venice mirror shewes a Lady of the spots vpon her face, or anie fault in her attire and apparel.

Therfore Noble Pupils I couçel you not only to be louing and obedient vnto your Tutors, but also thankful in aduancing & enriching them according to your abilities, as *Achilles* did his preceptor *Phænix*, *Alexander* did *Aristotle*, *Traiane* the Emperour in promoting *Plutarch* to be *Consul of Rome*, as *Theodosius* did *Au-sonius*. *Severus* the Emperour bid his Tutor *Hermocrates* aske of him what he pleased, who hauing asked fiftie talents of gold, commaunded to give him more, thinking that suit too little for his recompence. What shal I alleadge *Theodoricus* King of the *Goths* (or anie other forraine & strange Prince for an example) who aduaunced his preceptor *Cassiodorus* vnto so high honours, when you haue a familiar and present patterne nothing as yet inferiour to the best I haue named, either in honouring, louing, obeying, or aduancing his Tutor, *M^r. Newton* as hee well deserueth? Yee who haue the honor to attend his Highnes, can testifie that it is as impossible for me to expresse any waies his perfection in this point of duty onlie, as it is difficult for you to follow his example.

Whosoeuer sheweth himselfe vnthankful towards his Tutor in special, that hath taught how thankfulness is the ornament of al vertues, and the bond of humane societie, it is no maruail if hereafter hee regardeth nei-

ther Religion, faith, Justice, and that he treade lawes & al equiry vnder foot. therfore that the meanest of you may shun this vgly and monstros name of ingrat (*nā dixerint maledicta cūcta, cum ingratū dixerint*) which name is repugnant to nature, as appeareth hy *Plato* in calling *Aristotle* Ingrat mule, I coucel you al to cōfesse and acknowledge at least in word , by whom yee haue profited, as *Thales* conditioned with *Mandraitus*, to supply with affection and good wil that which you are neuer able to performe by effect, when yee haue done your best. For as the common sentence beareth, a man can neuer require that , wherein he is obliged vnto God, his Parents and Preceptour , as yee maie easlie iudge by the profice of your Tutors paines in this anti-thelis.

Chapt. 3.

How profitable learning is, and how hurtful ignorance is vnto a Noble man.

False and fantastical opinion preuaileth so against Reason now a daies , that ignorance is thought an essential marke of a Noble man by many. If a yoūg childe loueth not an Hawke and a Dogge while he sitteth vpon his nurses lap, it is a token, saie they, he degenerates. Such is the miferie & blindnes of this vnhappie age , that manie growing in yeares professe nothing more then scoffing at learning & the professors therof , in calling them al *clerks* or *pedants*. If they percieue anie Noble man better disposed to learning then themselves , presentlie after a scorning manner

they

they wil baptize him with the name of Philosopher: haue he a compasse and a rule in his studie, then hee is an Astrologian; can he make halfe a sonnet, hee is a rimer. Notwithstanding learning only putteth a difference betwixte men, as reason maketh vs better then the brut beasts.

By learning we know *Nimrod*s pride & *No*is iustice: *Abrahams* faith and the incredulity of the *Jews*: *Tobias* godlines & *Corahs* Atheisme; *Cyrus* meeknes, and *Antiochus* rigor. Learning teacheth vs to make a ladder with *Elias* and *Enoch* to reach vnto heauen. It telleth vs of an *Achilles* amongst the *Greekes*, & of an *Hector* amogst the *Trojans*. *Alexander* should haue been smothered vnder the ruines of *Asia* without learning, which sheweth vs the sorrowfull funerals of Princes & the tragical endes of those, who appeared to bee fortunate in their beginning: it letteth vs know of *Iulius Cesars* honor, and *Heleogabalus* shame.

Mars sine *Pallade* mors: *mar-*
cor sine *Marte* *Minerva*.

Pallade *Mars* vivit,
Marte *Minerva* vigeat.

A Councillor must be learned, and as *Mucius Scevola*

Ignorance is a living mans tōbe, the death of the minde, a hell vnto the body, and as *Cicero* saith after *Plato*, it is the chiefeſt and /greatest evil among men. Wherefore the *Misileneans* thoughte they could not punish a man more grievously then in debarring his children from learning. What is an ignoraunt man able to doe? Or what service can hee perfourme either for Prince or Countrey, or yet for himselfe? No, he is not on ly vnappt for all dignities, offi ces or Charges, either in time of peace or war, but wil cause a desolation to betake his nation, and knoweth not howe to behauie himselfe either abroad or at home, as by this short induction may appear to euery one.

An *Ignorant* councellor loveth not vertue, because hee knoweth it not, neither is hee able to discerne betweene

reproached *Sulpitius a Noble Roman*, and *Ammianus Marcellinus* said vnto *Orbitus*, it is a shame for a Noble man to be ignorant in the laws of his own country. By learning onely hee is able to sit in a Kings Privie Councell, to haue a voice in the Parliamēt houle, to vndertake an embassage, or to bee imployed in some other honorable charge for the publike, and himselfe, & his freinds in priuate. Except hee bee conversant in the lawes, how is he able to maigne his tennants in good order, to speake for his freind in any controversy, to ende their quarrels and to giue the a wise advise?

Manie thinke it sufficiēt that a warrier can keepe his armour cleare from rusting, & see his horse wel dressed; vnto whom I would assent if I k newe not that great Captains haue ever achiued more with their heads then with their hands, & that the most renouned warriers haue ever bin indued with learning as wel as with valour, as is vndoubtable by *Cyrus, Alexander, Caesar, & al the rest*. They deceave them selues to think

good and euil, because hee feeth al things confusedly without al distinct perspective. Hee is cruel when hee should be merciful, hee is seuer, when weeknes is required, & rash in pronouncinge sentence, whē he should advise with leasure. And as the wile man saith, hee runneth vpon his wrack without delay, like a mōrō & falleth into dishonor with ouer shame; for hee knoweth not the pyt but by his own fall.

An ignorant warrier cannot range his troupe in order, or make of his army a trench; his company shall never bee well lodged, hee will thinke himselfe surest in greatest danger, & wil walke in feare when hee should sleep in securitie. His armie shal wāt wa-
ter in Summer and woode in winter: hee cannot finde the ford in a brook, nor go vnto the bridges of great riuers, & shal faile in a thousand such like things, wherof the least is sufficiēt to ruinate the great-

that courage appertaineth only vnto Mars, and that he only sheweth howe to fight, because they haue never seene

*--galeamq; bastamq; minacē,
Ægidāq; horrificam curbarā
Palladio arma.* Aen. 8.

They haue never learned that *Vlysses* fighting deserued and obtained *Achilles* armor before *Ajax*, and that stregh without wisedome is but like a sword in a mad mans hand: The wise Romanes made e- ver the first skirmish in their long gownes before they ar- med themselves against anie enemie. They had rather at- tribute their dignity of ru- ling over the worlde vnto their learning then vnto their stregh, vnto the first begin- ing rath: then vnto the end ing; which made *Augustus* take so great pleasure in re- peating this verse.

*Romanos verum dominos, gē-
tewq; togatam.* Aen. I.

A learned Courtier is capa- ble of his Maiesties profound discourses at al times, he can court the ladies with discre- tion and intertwine them in wise and honest conference, and is able to winne al mens

test Monarch vpon earth. Hee is not able to iudge of good seruice, and to obserue who meritech to be recōpen- sed. Al his skill consisteth in his eies, which are so pore blind that hee cannot see an inch before his nose, I remit to your owne reading sundry examples of incōueniences, that haue befallen in warres through the ignorance of na- tural causes, of the ecclipses, of the impressions fashioned in the aire, and of a supersti- tious feare of the celestiall signes: and how by the igno- rance of Cosmographie, Cho- rographicie, and Geographicie, they haue not beene able to know their waie, nor to iudge of the height of the wall which they haue been about to scale, but haue cōe a great deale to short.

VVhere an ignorant Cour- tier in hearing his Maiestie speake of anie thing except dogs or hawks he is like a cy- phre without the significa- tive figures, or dumbe let- ters without the vowels; hee

fauour by his mecke, gentle, and ciuill behauour, as to be imployed by his Maiestie in some serious and important affaiers.

If a Noble man will liue priuatelye in the countrey, by reading hee shall haue both profite and pleasure, as *Nicias*, who tooke so great pleasure, that he knew not when hee had not dined without asking his seruant, & *Archimedes* who could not abstaine to draw Geometrical figures in the oyle of his anointing before dinner; and in our owne daies *Adrianus Turnebus* and *Budens*, who could not abstaine from their booke vpon their wedding day. VVould you haue more Noble exāples of those who delighted in reading? *Alexander* was never without *Homēr* or *Xenophon* in his hands. *Cesar* had commonly in his pocket a *Salust*. *Scipio* was in-

he maketh the chāber maids laugh at his discourses, hee measureth himselfe by the imbroderie of his owne hatband and gay cloathes, but when hee goeth through the courte, no man will say this is hee, whom the King sends vnto *Constantinople*, or to confirme our ancient aliace with the French King, or to make some accord betweene the Electors of *Germanie*.

An ignorant Lord Liuing at home shall be a scourge vnto his farmers, a torment to his familie, a mocking stocke to his neighbours, a shame for his freinds, & a slander to his Parents. He shal not bee aboue the meanest of his tenants, if hee goe not vp vnto the top of his tower, and walk vpon the leads: the Clarke of his village shal laugh & mock him in his presence: His sons Tutor wil negle& his duty in instructing his children if e- ver hee haue any, & his very seruing men wil cōtemne & misprise him in his face: And which is worst of al and most to be lamented, his gentlemā Fisher, wil not be affraid to court his lady in his sight, & she wil admire euer, and loue

loue with *Ennius*. *M. Antonius* toke great pleasure in reading, as appeareth by that exclamation, ô ten thousand men! remembryng of that historie where it is said that *Xenophō* the captaine brought backe out of the wildernes of *Scybiaten* thousand men. *Eumenes* read alwaies *Thucydides*, and *Pyrus* caused *Herodotus* to bee read vnto him. *Charles the Great* was very diligent in reading the *Bible*, & composed great volumes, wherof the *Germans* bragg at this day. So did *Dagobert* and composed hymnes which are sung in some Cathedral Churches in *Frāce*. But to omit *Ptolomēus*, *Justinian*, *Aurelian*, Emperours, and *Alphonſus* and *Iuba*, our Soveraignes diligence may ſufficiently incite you all to read, & to read his owne bookeſ, which are ſo learnedly penned, that therby yee ſhal reſpe both profit and pleasure.

a more gallant man then he. Therfore I councel you all of what ſocuer degreſ or ſage yee bee to ſtudy, and thinke no time ſcōne enough or to late: for as *Diogenes* ſaid vnto a younge man, who fled into a taverne being ashamed to bee ſcene, the farther you goe, the farther are you in the taverne; ſo the longer you de laie to leарne the longer you remaine ignorant.

Chapt. 4.

How you should attaine to Learning.

2
part of the
Pupils duty

Acertaine Lacedemonian seeing Xenocrates study-
ing Rhetoricke in his old age, asked wisely of him,
when wilt thou be a Councillor? Or thinke you
to be an attorney at Rhadamanthus barr, that haue de-
laied vnto your white haires to studie? Which moveth
mee to wish you that are young to employ the age fit-
ting for the first rudiments of learning.

Non omnibus annis - Conveniunt eadem.

Therefore annoint your ears, as the ancient wrestlers
vied to do, that you maie shew your selues willing and
prepared to learning: and as a people of India named
Panetij vse their long eares for garmentes, so let your
attentiuue and patient eares serue for the first instrumēt
of your instruction,

...date tenues aures, animumq; sagacem;

Ne fieri negites que dicit posse resorqui

Vera repn'santi discedant pectore dicta.

Tutemet in culpa cum sis, ne cernere possis.

Strabo. 5.

Plat. Sympos.

Plat. ad. Demo

Laugh vpon the three sisters when you come to make
loue vnto Jupiters thrice three daughters. You must
make an offering vnto Venus before yee enter into the
schoole of Athens. Loue hath placed her altar at the
schoole doore and hath christened the Sciences after
her owne name, naming them φιλοσοφία and φιλολογία.
Ἐαν ἡς φιλομαθής εἰσὶ πολυμαθής, if yee be willing to learne
yee shal attaine to the knowledge of manie rare & sin-

gular good things. It was good wil that made *Demosthenes*, who naturally stammered in his speach, speake plainly: that deliuered old *Appius* from his palsie, *Bias* from his slownes, and made *Alexander* conquer the world almost without souldiers, & haue souldiers without mony. We liue not now vnder *Saturnu's* raigne, but wee must make our vowes vnto *Ceres*, holding our hand at the plow stilt & bewitch our steriles soiles, as *Furius Cresinus* did. No man is so fortunate now a daies as to become learned, as *Amphiramus* did, by dreaming, or as *Ganimedes* was admitted at the Gods councel table by *Gyges* his ring. Whosoever would eate the kernel must cracke the nut.

Dy bona solerti vendunt operata labori.

The long gowne requireth a long and continual study, which the *Romans* vnderstood verie wel in choosing it for their young Nobles weede before any other garment, cutting it a little shorter as they grew to mans stature.

Neuerthelesse be not wearie; for albeit the roots of learning be bitter, yet the fruit thereof is sweet, like vnto *Platoe's* suppers, which pleased & tasted better on the morrow after they were eate, then that same night. Or they are like the fountaine *Anio* called *Teveron*, which at the first entry of those that bathe themselues therein appeareth verie colde, but after a little space becommeth so pleasant and warme, that they would dwel there: so at the beginning manie detest learning, as one who had tasted of snailles flesh, but after they had digested it and felt the sweetnes thereof, they are allured therewith as it were with hony, or sweete new

*Hebod. in oper.
Plin. 18.6.*

Plans.

wine, that they cannot be satisfied before death call vp to them.

Chapt. 5.

What course you shal obserue in Learning.

Offr. 1. Brother
Franciscus. **A**S in time past whosoeuer sued to serue the *Noble Romans* went first vnto the Vsher of their hal called *Seruus Atricensis* to bee infourmed of their Lords pedigree, to know his valiant acts and the order of his house; so I thinke it necessarie that you speake first with the *Atricenses* of learning, which is the Latine & Greeke Grammar (conioining both togither as *Cicero* councelleth his sonne) before yee preasse to haue entry at *Apollo*s cabinet, except yee wil do as the *Romans* who were thought to be dead, that came in at the window or top of their houses and not at the dore. For the knowledge of these two are the chiefe keyes to all Sciences and giueth onlie accessse to the nine Virgins. Be not deceiuied then with the *Franciscan Friers* manner of teaching, who say

*Non te grammaticas opus est ediscere nugas,
Et tetricis languere scholis; tantum elige gnomas.
Pris corum è libris paucas: tria commata Tulli,
Virgili totidem versus, vel Carmen Horati
Dimidium, hac, omnis seu condimenta loquela,
Semper habe in promptu, sic crescat opinio, surget
Hinc decus & stupidim magna admiratio vulgi.*

I adde for encouragement vnto the Greeke tongue that of the ieauen special and principal tongues: viz. the *Affrian, Arabick, Egyptiæ, Hebrew, Greeke, Latine*

&

& Dalmaticke, the Greek is most easie, as shal appeare vnto him who wil trauel with *Vlysses*, and heare it com- monly spoken in al countries, and speciallie in our own where we retaine yet manie Greeke wordes, as a wel- read author obserueth, & giueth sundrie instáces. The obiection of the difficulty thereof was inuented by the enemy of mankinde and pronounced by his atturney *Clement* the 5. at the Councell of *Vienne* to locke vp the sweete conduits of Gods true worde in the *New Testament*. By the knowledge thereof their malicious ignorance is discouered. Be not therefore deterred frō learning so pious and sweet a language, euer vsed by *Mercury* messenger of the Gods, and which wil lead you to the spring of all sciences. Let *Themistocles* example moue you not to beleue the translatours in so manie good histories as are written first in *Greeke*, who ha- ving to communicate somewhat priuatlie to the King of *Persia*, would not alke presence of his *Majestie* un- til the time hee coulde deliuer his embassage in *Persian* language, fearing that the trunchman woulde either adde somewhat vnto, or detract from his message. After yee are wel grounded in *Grammar* my next ad- vise is, that euery Noble Scholler,

--- *Det primos versibus annos*

Meoniumq; bibat felici pectore fontem,

Mox & Socratice ophenus gregem mittat habenas,

that he passe through al the arts and sciences in order, not mounting higher then his forces permit. To insist in the commendations of *Logicke*, *Rhetoricke*, and the rest of the Sciences particularlie, which are so knowne *lippis & tonsoribus*, I might be longer in everie one,

*Remaines of a
greater worke.*

then

then my purpose is to be in al this volume. Wherfore I wish you onlie to consider that the ancients painted man commonly with both his fistes folded on his brest, to teach vs that wee shoulde follow on the pursuite of learning and al vertuous enterprises with a neuer fainting resolution,

Virg. Eccl. 4.

Nom omnes arbusta invant humilesq; myrice.

A man looseth his time that runneth, run he never so fierclie in the beginning, if hee become wearie before he come to the race's end, as many young gentle men do, who in their infancie were admired for their aptnes to learning, and prompt speaking of eligat Latine, being men haue not onlie forgotten to be congruous, (as the common word is;) but which is worse, haue al learning in derision; and in scorne therof will speake the most barbarously they can imagine.

Learning is circular, and the *Muses* stand round about *Apollo*, hauing no beginning nor ending more then a geometrical circle, so that he who would enioy one of the disciplines must labour to bee acquainted with them all. Therfore Noble Pupil

*His animum succinge bonis: sic flumine largo
Plenus, Pierio defundes pectore verba.*

Chapt. 6.

How necessary knowledge of the laws is for a Nobleman.

Morall, Naturall, and Supernaturall philosophie, as al the parts of the *Mathematicks*, are so alluring & perswasive of themselues, that I will

only

onlie put in remembranc of that facultie, which hath no pleasant obiect except it be gaine , and therfore is neglected of you almost, albeit it properlie appertaineth vnto you, not only by birth right, but also according to the ancient customes both of *Greeks & Romans* who never thought their young Princes, and Nobles worthy to haue anie office, vntil they were wel seene in their owne countrie lawes. The great councel of the *Amphictions*, *Arcopagus* of *Athens*, the two *Consuls*, the six *AEdiles*, the ten *Tribunes*, and the 18. *Prætors* of *Rome* were al Nobles, and surmounted the rest of the Cittie as much in learning, as in extraction of blood. I omit *P. Papirius*, who wrot the lawes of Kings and *Mutius*, *Brutus*, and *Mansilius*, who established the *Ciuillaw*e, to exhort you to embrace the lawe of your Country cheifly, that you maie discharge the dutie of a true Noble, in defending the innocent, the widow and the orphan, the oppressed, & the feeble: yee must help them with your tongue before you put to your hands , you must maintaine them with reason & Iustice, in letting the Judge vnderstand priuatlie, that yee know their right, & how they are wronged; yea if need require to stand their atturney before his *Maiestie*, in making him vnderstand by the lawes how the poore petitioner is abused, and that his petitiō is grounded vpon the lawes of the Realme. It is a Christian & charitable exercise to defend the opressed. Also byskil in the lawes you shal not onlie preserue your self from anie wronge, but also determine causes & make an agreement betwixt your neighbours and freinds, rooting out the seeds of dissention , strife, hatred, & deadly

fands, which is the cause of much bloodshed. Daiely there happeneth accidents at euerie houre when yee are least aware, that require a present resolution without seding to an Aduocate or an Attorney to haue his councel. The ignorance of this Science hath brought great Citties into desolation, onlie for mistaking of one word, as the saccage of *Carthage* by *Scipio the younger* sheweth, because the Carthaginian Embassadour vnderstood not the difference between the word *Cittie*, and the word *Towne*, *et quod Respub. non sit in parietibus* as *Pompey* laid vnto the Senators at *Cesars* persecution. There was the like fault made in the treatise of peace between the two *Cantons of Barne & Friburgh*, in the yeare 1605, where by their second article it was agreed, that the leege betweene them shoulde remaine as long as the wales of their towne shal appeare. So that you see that this studie is most necessarie both in publike offices and priuate conuersation, at home and abroad, as wel in time of warres as in time of peace, & as the lawyer saith, *Respublicas instituere, fines imperiorum regere, causas regum disceptare, populorum mores sanare, principum fædera sancire, diuinas humanasq; leges ad hominum inter homines societatem accommodare.*

Chapt. 7.

What booke you shoulde read privately by your selfe.

3
part of the
Pupils du-
ty.

VHile I am about this last part of your dutie, *Apollo* answere pronounced by the Oracles mouth vnto *Zeno*, being inquisitive of the

same.

same point, commeth into my minde, and by appearance roundeth into mine eare, that there are no better meanes to attaine unto learning, then to frequent much with the dead, which is, as I vnderstand to read diligētly, and reuolve their bookes. Wherefore as yee are curios in choosing your armour and horses, & in trying your Hawcks & doggs, I coucel you to be as choise what books yee read; and that yee come prepared, as the *Ægyptians* fed at the *Sonnies* fabulous table, not eating but of the daintiest dishes, albeit they had a good stomacke. For there are some bookes, which are onlie worthy to be tasted, others to be swallowed, & the best to be chewed, let downe and digested. I cannot finde a fitter similitude to explaine this point of reading then a mans traveling through some strange Country; hee breaketh his fast or dineth in some towns passing sligntly through them, in others hee wil lodge al night, but yet he wil choose some pleasant and conuenient Citty to learne the language in, and there haue a settled staie for a time: so are some bookes only to be read in parts, others to be read wholy, but cursorily, and some few to be read wholy with great attention and diligence. Of these few I wil giue you this short catalogue, with holding and restraining my pen from the large field of general praises of Historie, Oratorie, and Poësie, or anie of the Sciences.

First I commend vnto your diligent reading the historie of the *Old and New Testamens*, wherein ye may profit more, both for Religion and state matters, & for the particular leading of your owne life, then in all the Greeke & Latine Histories, which stutte in respect of

the sweete and liuely eloquence of Gods booke and divine historic. For what booke in the Bible is to bee exempted frō this title? The 5. *bookes of Moses*, the book of *Judges*, the 4. *books of Kings*, *Job*, *Hester*, *Judith*, *Ruth*, *Tobias*, and also the historic of the *Machabees* (which is separate from the other). I suppose none wil denie but they be al historical. Also *Esdras*, *Nehemias*, *Ezechiel* and *Daniel* although they be Prophets, yet are their works compiled in forme of narrations, which in the *Rhetorickeschooles* are called *Enunciatiue*, & only pertaine to histories, wherin is expressed a thing done and persons named.

All the other Prophets although they speake of the time future, which is out of the description of an historic, yet either in rebuking the sins and enormities past, or revealing the destruction of their Countrey, or captiuitie of the people, and such like calamitie and miserable estate in mouing & perswading the people, they doe recite some circumstance of a narration.

As for the *New Testament*, do not the *Evangelists* cōtaine the temporal iife of our *Saviour Christ*, *King of Kings*, and *Lord of the world*? The order and dispositiōn of the text in narration, verity in sentences, grauity and validitie in councel proueth the same. None wil deny the *Acts* to be an historic. The *Epistles* of the *Apostles* do containe councels and aduertisements reciting diuerse places as they were an *Epitome* or abbreviatiōn of historic. Therefore I exhort you to bee as diligent in revolving this history first as the young Princes and Nobles both men & woemen were in the time of *S^c. Jerome*, *Basill the great*, *Irenaeus* and *S^c. Augustine*.

In this labour you shal finde both grace & comfort by Gods holie spirit, that wil euer be present, if yee inuocate him as yee shoulde do.

If you would learne of the *Greekes*, read *Thucydides*, the fabulous historie of *Herodotus*, *Xenophons commentaries*, *Lysias*, *Arrianus*, but chiefly *Plutarch* amongst manie others, in whom pleasure is so mixed and confounded with profit, that I esteeme the reading of him as a paradise for a curious spirit to walke in at al times, and a fountaine of al learning for an ignorant. In him yee shal see al men painted in one sheete of paper, all vertues in one lease, al vices in the reading of one line, and wisdome her selfe in euerie letter.

Amongst the *Romanes* I recommend in like manner *Cæsar*, both for the sweet flowing of the stile (according to his Majesties iudicious Judgment, wherevnto the learned sort subscribes) as also for the worthinesse of the matter it selfe. For I haue ever bin of that opinio (saith hee) that of al the Ethnick Emperours or great captaines that ever were hee hath farthest excelled both in practise and precepts of martiall affaiers. Then read *Cornelius Tacitus*, *Suetonius*, *Salustius*, *Iulius Florus*, *Patritius*, *Alexander of Alexandria*, with others, whose names were too tedious to recite.

I would haue you also to be familiar with the histories and cronicles of your owne Countrie, *ne sis peregrinus domi*, before you read those of *France*, *Italie*, *Spaine* & *Germanie* especiallie; that you maie knowe the life, Nature, manners, and estate, both of your freinds and foes, which maie bee verie profitable and pleasant vnto you at al times.

Cæsar. Florus. 2

In Scotland wee haue verie fewe of this kinde , except it bee *Hector Boetius*, and a short harmonie of the Kings of *Scotland, England, & France* writhē in French by one *L. Chalmers*: a booke albeit but little, yet verie worthy to be read. I thinke that our predecessors could do better then saie, and were more occupied in vertuous action then in contemplation & writing. But now adaiers I thinke we come short both in the one and the other, in doing or writing well, except it be his *Maies-
tie*, whose exāple wel&duely followed, is able to make vs perfect in them both; his actions and gentle nature, more then humane, makes him admited, as his diuerse learned and eloquent volumes vnimitable, wherein he meriteth worthilie those praises which *Cor. Tacitus* attributeth vnto *Augustus Cæsar*; *Augusto profluens & quæ Principem deceret eloquentia est*. For if yee note it wel, yee shal finde it Princelike , flowing from a fountaine of learning, & yet streaming & branching it selfe into natures order , ful of facility and felicity imitating none, and yet vnimitable by anie. Yea *Athens* her selfe was no more *Artike*, al things therein are so sweete & pleasant to looke to . In reading of them *Cato* woulde not haue complained for want of grauity , *Varro* for lacke of waight, nor *Tacitus* craue greater pōpe in the; nor would *Gracchus* aske for violence, or *Cæsar* saie they lacke heate, neither would *Crispus* be offended at the sparing of his words, nor *Cicero* require a greater abundance; so plentiouslie are al the parts of *Rhetorickē* lodged in his writings . i particularlie recommende vnto your reading his *ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ* , whereunto I am much obliged in this . For if I durst speake my simple

Ann. I.

iudg-

iudgement, it exceedeth as far *Xenophōs* ΚΥΡΟΥ-ΠΑΙΔΕΙΑ in good & godly instructions, as currage doth coward lines. For albeit *Xenophon* hath a good beginning for the Institution of a young Prince, yet (if you wil marke wel) forgetting himselfe, when he commeth to State matters and making of warres, he maketh *Cyrus* to triumph only by Treason, and to be rather a coward then a valiant Prince, which is a bad lesson for any young Prince, or Noble man. As hee faineth one *Araspas* to haue receiued some little discontent by the *Assyrians* and *Lydians*, therefore to betray them, who trusted in him as their special friend: so hee calleth *Gadat us* a good & vertuous Prince, whom afterwards he shewes to commit a horrible treason; and which is worse, hee maketh *Cyrus* to bee the plotter and first inuentour of these treasons. So that by *Xenophons* lessons it appeareth that it was lawful to deceiue and betray those who put their trust in you, in so much that he thought his 8. booke were a sufficient Institution for all Princes and Nobles. For if he had written them as a simple narration appertaining to the veritie of the Historic, I would iudge him excusable for setting down these danable practises, but he wil haue them to be instructions. You shal not finde the like of the least of these faultes in his Maiesties *Instructions*, which haue worne *Xenophon* out of credit in al other Countries, where they are trulie translated and read vnto all Noble mens children, the fathers themselues not disdaining to keep a booke of them in their owne bosome; as I councel you espaciallie to do, who daily see the practise of these precepts by the Pupil, vnto whom they were first taught.

Xenoph.Cyr.4.

cyr.5.

Here in England I haue scene manie good parts of an Historie written by diuerse learned men: but I know none that is perfect. Wherfore I wish that as his Maiesie hath ioined the great Iland into one Monarchie for time to come, so some learned man would ioine vs faithfully without anie parcialitie in on historie for ages past after the manner of the sacred history, which draweth downe the storie of the ten Tribes, and of the two Tribes as Twines together. It were a work doubtlesse both profitable to vs and honorable to his memorie that did it.

Amōgst other good English books, I recōmēd particularlie vnto your perusing the historie, or rather Poeme of S^r Philip Sydneys *Arcadia*, both for the worth of the writer, and the eloquence of the English stile. His discourses & poesies are so iudicious, his passages so pleasant, and variety so delightfome, that I may without reproach or offence applie Homers elogie vnto his praise; his wit is so excellent, his invention so rare, and elocution so rauishing.

France hath manie learned historiographers, as amongst the rest *Eugerrand of Munstrellet*, *Philip of Commynes*, the *Lord of Hasllant*, who is both learned & profitable, & pleasant in my conceit. The *Commentaries of Bellay* and the *Inventorie of John Serres* newlie printed and worthie to bee read, both for the good & compendious compiling of the storie, and also for the French eloquence wherin hee floweth. For militarie affaires yee maie read the *Lord of Noue* who is somewhat difficil for some men, & also the *Commentaries of the L. Moniuc* which are good both for a younge scouldier,

and an old Captaine.

Amongst the *Italians* you hane *Guichardine*, who is renouned throughout al *Europe* for historie. For other Sciences you shal reade *Piscolomineus*, who containeth al things in his writings fitting and belonging to anie Noble man whosoever; he is admirable in the doctrine of good manners, excellent in policie, necessarie for the state, and proper for al societie. Yee maie read *Tasso*'s booke of *Nobilitie*, and *Boccatius* workes, except his *Decameron*, which is ful of idle, wanton, & bad inventiōs, & worse discourses: the *Courtier* of *Court Baldeſſar Castilio* is verie necessarie and profitable for younge Gentleme abiding in the Court: if you vnderſtand not the original, *M. Clark* hath translated him into verie pure latine.

Of newe bookes which moue to a good & vertuous life, wee haue but too fewe, and can neuer haue too manie: but of such as followe their owne fancies in shewing forth their wandering imaginations, we haue too manie, and I wish we had none at al, *scribimus in-doctis, doctisq;.* Good and learned men are not onlie otherwise imploied, but also greatlie discouraged: For when they set forth anie notable booke of Diuinitie, Humanitie, or anie of the Sciences to helpe & benefit vs and our posteritie, it is in no request, except it be to stopp mustard potts, or wrap vp Groafers ware in. The reason is because euerie Stationers shopp, stal, & almost euerie post of the Cittie giueth aduertisement of a newe toye, which oftentimes intercepteth the virtuous disposition of such as were willing to buie good bookes. Which maketh mee to praise the *Phæton* vp

on earth, and the firebrand of the whole world *Caligula*, causing such *Quino's*, *Cæsio's* and *Volusio's* to abolish and deface their writs with rods, or to fling them into the riuers. I haue written this to shew my selfe conformable vnto the age wherin I liue; yet for my part I wish that the ancient Indian custome were renewed in this Contrie, both for expressing of idle brains emp tie of al vertue and honestie, and for recompensing of the Godlie and learned writers. But I praeie you to for beare those vaine, idle, wanton pamphlets, and lasciuious loue bookeſ, which inflame the concupisience of youth: For in my opinion nothing doth more corrupt younge and tender witts, then ſuch vnsauorie & vnſeauonnable bookeſ, as hurtful to youth, as *Macchavell* to age. Bee not allured by their fine phrases, inke horne tearmes, ſwelling woords, bumbasted out with the flockes and ſcuming of ſundrie ſtrange languages: they wil tie you in the fetters of luſt, and keepe you in the thoughts of loue; they are like an Apotickaries gay box, painted without & ful of poift; they haue glorious outſides, and goodly titles, but within they are full of ſtronge venome: while the minde is occupied in ſuch toies, the comon enemie of man kinde, doth ſecretlie lull the ſoule in ſecuritie: they are like fauning curres, which neuer bark til they bite. Some me are ſo charmed with thele *Syrenes* & *Circes* poiftions, that they ſped their whole life in vaine reading of them, becaule they ſee in theſe bookeſ, as in a looking glaſſe, their owne conditions, ſucking in ſuch fragments as fit their humors. Vnto ſuch readers *Pythagoras* reproach againſt a lewd fellowe may be wel applied, that it is no maruell

that

that swine delight more in dirt then in pure & cleane water, which I councel you euer to drink, & to imploy your reading vpon good and profitable books, making your vse of them in this sort.

Chapt. 8.

*How yee should make good vse of your reading,
and iudge of bookeſ.*

HAuing made choice of good bookeſ, consider, when you begin to read every one of them, of what profession the author was, & whether his ſubieſt be taken out of his owne profession, that is, as the learned ſay, iſ he hath writteſ Dogmatically. For there are three maners of writing which you muſt obſerue in reading al bookeſ, Dogmaticke, Ethicke, & Elenchiticke. The firſt ſort is, when euerie man containeth himſelfe within the limits of his owne profeſſion, as when a ſcholler writes of learning, and a ſouldier of wars, whē a Grammariān writes of Grammar, &c. As Apelles ſaid euerie ſkilful man muſt be beſt beleueed in hiſ owne profeſſion and trade. Al Aristotleſ works, Hippocrates, Galens, Ciceroſ, Euclides Elements, and ſuſh like, are eſteemed Dogmaticall, vnto the which I may adde al hiſtories, becauſe al Historiographers are tied to write according to the truſh, as al other writers are bound to obſerue the rules and principles in that Science which they teach.

Wherfore by reaſon al things written in thiſ kind, are eaſie to be iudged by the proprieties, cauſes, rules,

and principles of the discipline, I wil only aduise you to obserue these fewe thinges in reading of any historie, which is more difficult. The authors profession, if he be a schoole man & medleth onlie with schoole learning, as humanity and Philosophy, note chiefly his fine stile, and eloquent speech, if he be a Diuine remarke church gouernment, Ecclesiastike matters, marriages, and such like things as principalie appertaine to Theology: if he be a Lawyer learne the cōtrouerties of the points in Law, the establishing of states, and policies: if he be a Physition, beleue him best, when he speaketh of the temperature of the aire, of health, of the complexion of Princes, of their hurts and sicknesses: If he be an Embassador prie into his practicks, his intelligences, and fashion of behauour: If he be a man of warre, obserue chiefly the exploits whereat he was present himselfe, and things of warfar: If the author be a Courtier, you shal learne fashions and ceremonies. But of whatsoeuer vocation the author be, I councel you to esteeme most of such Historiographers, which haue had least passions and partialitie, and the best meanes to discouer the truth, either in beeing there theselues in person, or hauing certaine intelligence frō them that were present, and are men of faithful and sincere iudgment, speaking without affection. Be not of too quicke a beliefe, nor too incredulous, least yee take copper for gold, falsehood for truth, or profit not a whit at al. For manie historiographers, through ignorance, hatred, couetousnes, and fauour of such great Personages, as gaue them pensions, haue colored their lying, & disgiuing, vnder a beliefe they had, that few should haue bin

able to discerne their counsenings: they haue named sundry men wise, prudent, and valiant, which indeed haue bin most wicked, foolish, and ignorant, which ye are able to discouer easilie in prying narrowly into their pretexts, cloakings, and occasions.

The second sort of writings respect onlie the circumstances of time, place, and person, like a Lesbian rule, applying al things more to a glorious shew of Ethick, figurate, and allegorical words, then to anie Dogmatical doctrine. Such are manie books of *Plato*, *Lucians Dialogues*, and compositions of Orators, & Poets, tending rather to pleasure then profit.

Applie not your iudgment in iudging such kinde of booke by considering the whole booke togither; but as one who buyeth a cloake, taketh it first al a sunder, & beholdeth euerie part therof by it selfe; so examine the principles and causes of your booke a part. Because the method of iudging must bee according to the manner of inuention: and if the principles which yee consider separatly do agree with the rules of that Art, frō which they proceede, and chieflie with the final cause therof, doubtlesly they will appeare far fairer and better then if yee judged of al the booke togither. For as the *Colos-sus* in *Rhodes* was more maruelous lying low vpon the ground, then when it stood vp, in respect euery finger therof appeared greater then al the rest of the images: so doeth the perfect obseruation of the principles and causes of any worke breed a great contentment and pleasure vnto the reader.

I am so afraid of *Poësie*, that I dare not couicell you to read much thereof priuately, it is so alluring, that

wholoeuer is not aware, shal bee enchanted by this minister of voluptuousnes, and so intiled, that he wil haue none other delight, then to lie sleeping in pleasure; vse it therefore only as a recreation after your serious studies, as that famous ancient writer adviseth you, *fas est carmine remitti, non dico continuo & longo (id enim perfici nisi in otio non potest) sed hoc arguto & brevi, quod aptè quanta slibet occasione cura q̄d distinguit.*

Of thele two is cōposed the third māner of *Elenchickē* writing, which consisteth in refuting offalse doctrine and confirming the truth with Rhetorical flow-ers, as *Aristotle* wrote against his preceptor *Plato*, af-ter his owne and *Socrates* example, that wrote against the old *Sophists*, as *Iulius Scaliger* hath imitated them al three in writing against *Cardanus*. In such writings beware to take that which is *Ethicke*, to be *Dogmatical*, otherwise yee may fal into errour, as manie doe, taking *Quid pro Qno*.

Now for the due consideration in particular of eve-rie booke, begin in reading as yee were caught in *bea-ring*, at the Compend of the whole booke, which is the Epistle or preface made of purpose and dedicated vnto you, to the ende yee may haue a general or confused notiō therof, as a man hath in his minde or table book of the way, whē he goeth from *London* to *Edinbourgh*; and as he learneth the waie in going and knoweth eve-rie cittie and towne more distinctly then before, so shal you vnderstande your authors meaning the better and more plainelie.

To iudge aright of anie mans worke, consider his method, and good order, which wel obserued is able to

turne an abiect matter into fine gold as *Mercuries* rod did, or to giue light vnto the wise reader like *Tyanus* his stone called *Pantaura*, albeit the ignorant remaines in blind darknes and obscuritie.

Put because it is more easie, τὸ μακρὸν ἡ μακρὸν, to reproue then to imitate, and that the Poets fable of *Momus* was never more true, then now, when there can be nothing done so perfectly but some *Zoilus* or other wil spit out a part of his gale against it, never taking heed vnto the authors intention whom they reproue and detract, I desire you that are æthæriās & shoulde be of a more gentle nature, never to imitate *Homers Lamia*, in killing with a *Basilisks* eie, or biring with a venomous tongue other mens labors; which vice proceedeth of a weaknes in iudgement and an vncharitable heart, that is not able to discerne that euerie man doth his best, and that one mans fault is an other mans lesson, as Aristotle saith of the errors amongst the anciēt Philosophers, which made the Musiciā to send his Schollers to hear the harsh harmony of his neighbor:

Pro captiō lectōrum, & habent suā fatalibelli.

Imitate *Socrates*, whose censure being required of an unlearned booke, answered, that hee thought those things, which he vnderstood not, as good and worthie of commendation as those which he vnderstood: thus do al wise learned men. And albeit learned men would reject anie booke, do yee not so, because they do it, but rather search curiously to knowe the reasons why they do so. I recomēd this point chiefly vnto your memorie and obseruation, as guilty of mine owne weakenesse,

Nec enim Dī sumus.

But

But especiallie speake never in dispraise of dead mens works: for as *Planeus* saith wel in *Plinie*; *nul'i nisi larua cum mortuis collectantur*.

I wish you in reading, for the exercising of your owne judgment and confirming your memorie, euer to make some short annotation vpon the margent of your booke, and after you haue ended the whol book, begin at your first annotation to write the words of your author into a *Booke of commonplaces*, if the author be methodicall. But if his worke be a *Rapsodie*, without anie coherences of the parts therof, as *Criticall* and *lawe bookes* are, coppie out your obseruation in your reading. This did *Aristotle* in his 8. bookes of *Topicks*, whom *Cicero* imitated in making a booke of common places vnto *Trebatus* the lawier; and manie learned men haue followed both their examples, as *Valerius Maximus*, *A. Gellius*, *Macrobius*, *Alexander ab Alexandro*, *Adrianus Turnebus* in his store houle of al humane learning, called *Adversaria*, and now euerie man almost. Albeit this councel appeare somewhat painful, yet the profit therof is able to recompeſe the paine a thousand fold. For herafter when yee ſhal haue vle of these Maximes, either in ſtate matters, Policie, or anie particular affaire, they are in readines. *Durum nimis est, cum ſit in fauces tenet, putem fodere.*

Finally as the *Persians* alwaies meditated vpon euerie matter of importance, as in making of warrs, peace or truces, in marrying their daughters or any ſuch like thinge, a daie before they ſpeake of it: ſo I councell you to meditate well after yee haue *Read*, or *Read* any lesson. For meditation is the fountaine of al good coun-

cell and wiſdome, the rule of al affaiers, the mother of al learning, and in a word, the engenderer of al vertue.

And after yee haue meditated wel vpon that you haue read, conſer therof with ſome better ſcholler the your ſelfe, who is able to lift vp your imaginations, & by an honest emulation, ielouſie, glorie and contenti- on of honour wil mouē you aboue your ſelfe. To ſhew how profitable this concluding councel is, I need nei- ther alleage the ancient *Athenian*, nor *Romane* cust- ſe of this in their Academies, ſeeing their footſteps re- maine at this preſent in *Italie*, which therby ſurpaſſeth vs in wiſdome and policie.

Wherfore for your better perfectiō by frequenting ſuch men of merit, I wil lead you out the

best waie I knowe to conuerſe

with the world in ſhew.

ing you, your dutiful
behauiour in al ho-
nest companies

whersocuer
you ſhal
come.

X

TO

TO THE TWO MOST VERTVOVS,
and wel-learned young Gentlemen.

Mr. FRANCIS STEWART, Master of Mourray.

And so

Mr. JOHN STEWART Sonne to the Dvke of
LENNOX his GRACE.



Oble Sirs whom so can this part
of Institution, having Vertue for chiefe
Obiect, so rightly appertaine, as to either
of you two, who are no lesse vertuous, then
learned? VVhy then will some saie, should I
join two so worthie Gentlemen in one so unworthie a
dedication? But why rather thinke they, that I should
separate the, who are no waies nearer united in kind, the
alwaies ever in kindnes? So if I were but to name the one,
surely I should intend the other: but intending this dedi-
cation to two, I could not but name both. Adioine then, I
exhorte you, these my meane practises unto those good
grounds of vertuous Speculations yee haue both so happily
laid, and continue in your study of Philosophy (as Cicero
said in great commendation of Cato the second) non ita
disputandi causa, sed ita viuendi. In so doing you shall
shine in vertue like the two Cherubims placed respe-
ctiue mutuallie on the top of the propitiatorie, and shall
shew your selues not mere and ordinary agents, but that ye
are worthy patternes propounded unto others imitation.

To both your worships
humbly devoted

I. C.



THE FIFTH BOOKE OF NOBLE
Institution, containing young No-
ble mens Dutie in their Civil
conuersation.

The Summarie

A T is not the disputing that *Moral Vertue is in the minde of man by habit, and not by nature*: nor that it is an *Act, power, or a Science*, as is taught in the Schooles, which is able to make a man *Vertuous, and ciuil in conuersation*: but it is practising that doctrine in frequēting the world, as Aristotle himselfe teacheth verie wel. Wherefore propounding for the principal or last end of my paines, that you, for whose cause I haue vndertaken this labour, should be as vertuous & ciuil in your behauour, as book-learned, I adde vnto the Theoricke of your studie a particular practise of good māners; without the which al that you can learne, seemes to be no better then a faire and beautiful Image without life and motion. To proceede with good order in such an vndeaten path I cannot follow a better guide

Arist. Eth. 8.c. 6

then the 4. Cardinal Vertues, *Prudence, Justice, Temperance, and Force*: for in these foyre consisteth the whole Duty of mans life. *Prudence* properly is exercised in *Affaires*, as *Justice* respects the *Persons* in giving euerie man his due; *Temperance* and *Force* are busied about al good or bad *Accidents* that can behappen a man. So that in these threc, *Affaires, Persons, & Accidents*, the whole condition of our life and conuersatiō is comprised; and they shal make the three principal parts of this booke, after a succinct description of the effects of Virtue and of Vice in antithesi, that yee may see the difference betweene wel and evil doing.

Chap. I.

A comparison betweene the effects of virtue,
and those of vice.

Plat. in menon.

Virtue which Platadescribeth to bee a perpe-tual harmonie of our affec-tions, by reason, is a pearl, & a precious jewel so rare & ex-cellent, that it can nether bee sufficiently commended, nor worthily esteemed: al humāe things do faile and decaie: *virtus clara eternaq; habetur.* Virtue only remaineth for e-ver, an houour for youth, a crowne for age, a comfort in prosperitie a succour in aduer-sitie: delightful at home, not

Plutarke one the other parti, & dayly experiece teacheth vs, that vice is more hidious and ougly, then any man is able to conceaue in mind, much leſſe expresse with hand: It is an vnpleasant walking mate in companie every where; because it is præsumptuous & doth nothing but lie. At table it is a glutto, as in the bed it is verie trou-blesome, and ful of greife, sor-row, & sinne, pricking a mans conscience, & alwaies break-

burthenosome abroad . Vir-
tue can never suffer shipwrak
or be burnt into ashes no more
then the Romane Syndon; yea
not so much, as appeareth by
Aristippus his shipwrack, &
Stilpon's courage at the burn-
ing of his Cittie *Megara*, by
Demetrius.

Virtue is so pleasā to him
that hath once attained vnto
her, not only by a firme hope
of life to come, but also in her
admirable & glorious effects
in this world; that the plea-
sure surpasseth far the pains,
which any man can endure to
search after her.

A man endued with reason
is able to suffer paciently the
rack the genne, and al sorts
oftorments, and to comforte
himselfe in the midſt of his mi-
ſerie, either by his innocency,
or by the displeasure of his of-
fence, for which hee feeleth
himselfe punished, as is evi-
dent not only by *Ciceros* his
doctrine, and *Cleomenes* his
calling out against *Theryclon*,
who councelled him to stab
and kill himselfe after his o-
verthowre by *Antigonus* (a ſe-
tence worthy of obſervatiō)
but also by *Socrates* and *Sene-
cas* his patient ſuffering of

ing him of his sweetſt repose.

VVhere vice is a perfect
worker of iniquity it wrapeth
a man into al kind of iniuries,
and bringeth desolatiō in this
life, and priuation of life to
come, as it turned *Nebuchad-
nezar*, who was a man, yea a
King into an oxe, *Therses* in-
an hogg: *Ateo* into a stag &c

But if vice dwel in place of
virtue, yee canot ſee or ima-
gine on action in a mans man-
ners, where this tyrant raign-
eth not abſolutly: It is im-
poſible to keepe a furious man
that hee breaketh not forth in-
to an heape of iniuries & di-
pites againſt his persecutor: or
a Ruffian to hinder himſelfe
frō ſpeaking baudily, or a flat-
terer from making false and
light promises: in ſomuch that
vice forceth the minde more
which it poſſeſſeth, then com-
pulsion doth the bodie, yea
then death it ſelfe.

Daniel. 4.
Metamor. 4.

Cicer. 5. Tusc.
Plut. in Cleom.

*D. Laert in vita
Socrates.*

death. Reason stayeth the minde to complaine, as the hand stoppeth the mouth to cry.

The one listeth vp a mans minde in al purenes, innocēcie and sinceritie vnto the heauens, like the true daughter of light, as *Empedocles* calleth her.

There is truly I knowe not what kinde of congratulation, of wel doing (which reioyceth vs) in our selues, & a generous iollitie that accompaneth a good conscience. It is no smal pleasure for one to feele himselfe preserued frō the contagion of an age so infected as ours, and to saie to himselfe, could a man enter, and see euē vnto my soule, yet should he not finde mee guiltie, either of the afflictio & ruine of anie body, nor culpable of enuie and reuenge, nor of publik offence against the lawes, nor tainted with innovation, trouble or seditiō; nor spotted with falsifiyng my word. I haue alwaies liued vp on my owne, nor did I euer make vse of anie poore mans laboūt without reward. These testimonies of an vnsotted conscience are very pleasing.

The other, like the false daughter of darknes, and the diuile, preacheth nothing but the flesh, lust, & the burying of soule and bodie into an Epicurean voluptuousnes. Evil doing leaueth as it were an ulcer in the flesh, a repen-tance in the soule, which still scratcheth and tormenteth it selfe: for reason defaceth other greifes and sorrowes, but engendreth those of repen-tance: it is the more irksome, because inwardē, as the colde, & heate of agues is more of-fensive thē that heat or cold, which commeth outward. In a word a minde set on wickednes, may happily arme it selfe with securitie, but shal never guerdon her selfe with this selfe ioying delight and satisfaction, albeit it bee neuer so hard lulled a sleepe. Therfore I wish you to flic from it and cleave to Vertue in directing your whole thoughts, words, and workes, without al feare, trouble, or vexatiō in mind, vnto Gods glorie, & your owne salvatiō.

Chapt. 2.

Of Prudence in generall.

Albeit *Vertue* be euer but one, and alwaies perfectly accomplished in her selfe; neuerthelesse because our imperfection is not able to attaine to an absolute perfection, & that in euery good actiō, there appeareth euer some particular *vertue* more eminent, then the rest: so that according to her diuise proprieties, and different inclinations of the persons, the Philosophers haue deuided her into foure principal parts, naming them, *Prudence, Justice, Temperance, and Fortitude.*

Prudence being the Queene and Soveraigne Ladie aboue the rest of the vertues, with good reason should haue the first place, seeing that without her, there is nothing pleasant, agreeable or wel done. Shee is the salt the seasoning, the Rule and square of al our actions: Shee is the eie (as *Bias* said) that sees al things past, present, and to come, making her vse wisely of all three, in keeping her selfe from the snares of her enemie *Imprudency*, which goeth about craftily to catch her, and to cause her to saie shamefully *Non possumus*.

O deare *Prudence*, how necessary art thou for our life and conuersation! fooles repent that they haue not followed thy waies: the miserable are sorie that they obeyed not thy direction; and they who are happy attribute vnto thee the vertue of their contentment. It is by thy fauor O *Prudence* (vnder God) that Kings raigne,

that

that Dominions are established, & Magistrates ordained, and policie authorized : It was thou that madest God giue this testimonie of the Kingly Prophet; *I haue knowne David the sonne of Ishai, to bee a man according to mine owne heart, in wisdome & magnanimity.* Thou causedst this same David to be pleased with *Jonathas* kindnes, and suspicio[n] of *Sauls* wickednes. It was thou that placedst *Joseph* to be a President in *Ægypt*, *Saturnus* in *Sicilie*, *Cadmus* in *Beotia*, *Triptolemus* and *Ceres* in *Sicilie*, *Bacchus* in the *Indies*, *Ianus* in *Italie*, *Pompilius* at *Rome*, & *Vlysses* euery where. By thy fauor *Nestor* was more elteemed among the *Grecians*, then the furious *Ajax*, yea then the victorious *Achilles* himselfe. Contend then al yee yoūg Nobles to haue this Queen for your wife, and a prosperous guide in al your actiōs, as wel publike and common, as particular. She wil shew you how to conuerse abroad in the world, and to behau[e] your selues with your acquaintance, and familiars at home.

Chapt. 3.

Of common behavio[n]r towards all sorts of men.

MY first aduise and general foundatiō of all good behauio[r], in conuersation is, that you take diligently heed, not to make your selues slaves or subiect vnto any certaine particular humors, which is a token of selfe loue. Whosoever is thus captiue, hee must needs suffer much paine. *Istud est sapere, qui ubi-
cunq[ue] opus sit, animum possis flectere.* It is great wisdom

for

for a man to accommodate himselfe and to frame his manners apt and meete for al honest companie, and societie of men : *as to shewe himselfe discreet among the wise, merry with those that are merry: & to mourne with those that mourne,* to yeelde sound reason in weightie matters , & pleasant conceits in light trifles. The best wits are most vniuersal, & plyable to al sorts of people. It is a most rare quality in a Noble man to be commō, that maketh him imitate Gods goodnes, as it made the ancient *Cato* to be praised , who had a spirit so framed to al things alike, as if he had only been borne for that, which he went about to do. This maketh those famous captaines *Epaminondas, Scipio, Lelius, Agesilaus,* and the *Coryphaens* of Sages amongst the heathen to be no lesse renowned for their dancing, singing, gathering of cockles , and riding vpon a staffe with young children, then for their glorious victories in the warres. This is in some manner the *Phryonian Ataxacie* , the *Academick Neutralitie or Indifferencie*, wheroft proceedeth *Pythagoras* his *soveraigne good*, and *Aristotles Magnanimitie* to admire or wonder at no thing.

*Nil admirari prope res est una Numici,
Solus, quae possit facere & servare beatum.*

Is it not a strange thing to see a man that had rather imprison himselfe in the bonds of his own corrupt affectiōns, then to liue at libertie , and to bee able to behauie himselfe alike euery where. Surelie we may crie out more iustlie then *Tiberius* did, *O homines ad servitutē nati!* what wonder is this , that a man wil haue his bo-die, his goods, and althat he hath at libertie except his spirit, which is only borne to liberty ? Hee wil vse that

Rom. 12.15.16.

Linius lib.9.

*Cic. 2. de orator
Aelian. varia
histor. 12.15.*

Hor. 1. epist. 6.

which commeth out of al the coasts of the worlde for the nourishing or adorning his body , but never make his minde the better ; thinking and saying with the ignorant of his owne village, that al the world cannot afford the like.

Hippomachus knew the good wrestlers only by their going through the street , as *Lyssippus* carued a Lyon, seeing but one foot: so many men seeing you passe by the, wil cōceiue presently a good or bad opiniō of you. Wherefore yee must take very good heed vnto your feete, and consider with what grace and countenance yee walke, that yee go not softly, tripping like a wantō maide , nor yet striding with great long paces , like those Rhodomonts and Kings in Stage-plaies. Walke man-like with a graue ciuil pace, as becommeth one of your birth and age. Away with all affectation, either in hanging downe your head, as *Alexander* did, or stooping for greater comlines, or bending your body back-ward. Many are so mōstrous in their manner of going , that they must needes either bee nodding with their head , shaking of their shoulders , playing with their hands, or capering at euery step with their feete, rouling from side to side, like a Turkey Cocke. As they goe through the streets, yee shal not see them goe forward one step, without looking downe to the rose vpō their shooes; or lifting vp their hand to set out their band, as if it were in print; or setting vp the brimme of their hat, or doing some such apish toy: whereof I coucel you to beware , if you would not be mocked with them.

Belowly and humble vnto almen, and the greater

your

your quality is, the more honorable shal your humilitie bee vnto your selfe : which aduise I recommend so much the more , because I see so manie of our young Nobles deceiue themselues herein, thinking that wee are bound to respect and honour them in all deuotion and seruice , & that they are not tyed to anie reciprocal courtesie, as if it were possible that they could stād of themselues, and vpholde their Imaginary and fantastical greatness without vs . For my part I can neither honour, nor respect such persons , that thinke vs obli- ged to their fauor, if they answere the humble affection of a Gentleman , or anie other man of merit, with a signe of their eie, or a nod with their head. The dogs of *Corinrh* barked euer against the proude and glorious folkes, and fawned vpon the humble : The *Thracians* contemned *Lysimachus* his pride, & *Demetrius* his vn- supportable vanitie. *Marcus Antonius* his disdeining of the *Romanes* brought him vnto such an end, & was the chiefe cause of his ruine . Manie there be, who dis- semble their disdaine vnto a fit occasion to pay you home againe with profit, & to render you the like with aduantage. And seeing it is not comelie to see a young Gentleman hold continuallie his necke stiffe, neither turning his head this waie or that way to looke vpon those who salute him, no more then *Constantius* the Em- perour did, who would not once swaie with his coach; I advise you to look vpō those whō yee salute, modestly in the face : for those halfcaps & salutations which you make for fashion sake, turning your head to the other side, take no effect.

A facil accessie and a gracious countenance engen-

Terent. Ad. i. 4
 drest a great fauour in euerie mans minde towrdes you: and there is nothing that winneth so much with so little cost, whereas when yee studie to mainetaine a counterfeit grauitie and a grimme countenance, as if yee were a *Senatour of Venice*, then euerie bodie flyeth & feareth to haue any thing to doe with you, more then with so manie *Menedems* and *Demeas*. Therefore studie to shew your selues *Mitiones* with a ful perswasion, *Facilitate nihil homini esse melius*. It is not thanke worthie to haue your doore open to admit a man in your chamber and to keepe your countenance shut to receiue him: So we see *Atticus* before the first view betweene *Cæsar* and *Cicero*, did seriouslie advise *Cicero* touching the composition, and ordering of his countenance and gesture.

To conclude this general behauour, me thinkes it is a fit & wel made garment of the minde, & should haue the conditions of a garment, *viz.* that it be made in fashion, that it be not too curious, but shaped so, that it maie set forth anie good making of the minde, & hide any deformitie: and aboue al, it ought not to bee too strait by reason of exercise or motion.

Chapt. 4.

Of your behaviour at Court.

IT is a token there is small courage in a Noble man, whē he is neither knowne of his *Maiestie*, nor of his *Highnesse* by name or person, which moueth me to appropriate the first Chapter of special & limited con-

uersation vnto your behauour here, as the principall, and chiefest priuate companie, that anie man can bee in. For I may more properlie cal it the Epitome of the general, in respect that a man maie learne here within the circuit of their Maiesties pallaces, that which manie men wander through the whole world to see.

Your first dutie therefore in presenting your selfe in either of their presence is, to bow down vnto the ground in token of subiection and humilitie, as *Abraham* the great *Patriarch* did vnto his three guests, and as that man kneeled, who did meeete our *Lord Jesus*. And that the best of you shoulde not refuse it, looke to a Kings owne example, who rose frō his thronē to meeete *Bathsheba*, & bowed him selfe vnto her: so did *Abigail* light of her Asse, and bow her selfe to the grounde vnto *David*. If example of Kings and other great men wil not humble your hart and your kvees: haiken how the ancient law *Inbemus coniunctus* you to doe it, ver/c. *Nostram Clementiam adorare inbemus*. And in sundry other places the law wil haue you *adorare*, that is, to honour his Maiestie, with that submision which yec vse ad orationem, that is, vpon the knee. Reason also would teach you this submision without murmuring. For your life, lands, and goods being subiect vnto his power, who should thinke to refuse kneeling, & chiefly when he begges or sues for anie thing at his Maiesties hands?

Parstibi pacis erit dextram tetigisse Tyranni.

Hauing thus kissed their Maiesties hands in all dutiful humility, - *gratu/ g̃ dares cum dulcibus oscula verbis*, I wil not councel you to sue, to be in their fauour, or

Gen. 18.2.

Marke.10.

2. King 2.19.

1. Sam. 25.24.

L. L. de profess.

Aet. 7.

to creepe in to bee a Courtier by flatterie as *Cleisophon* vsed to do in euerie thinge, so that when the King had a sore eie, hee would put a plaister vpon on of his eies, and fained to stumble at euerie bancke, and to halt with K. *Philip*; but with ingenuitie, modest and honest behauour, & diligent attendance. Howsoeuer they vsē you familiarlie, beware of making your selues too homelie: containe your selues within such an vniiforme respect, and dutiful reuerence vnto their sacred person, that they maie not iudge ether by your countenance or actions, any misbehauour or vanitie; not imitating those, who are rauished and bereft of their right sences for ioye that they haue the Kings or Princes eare, gazing and staring round about them, if anie man perceave them to inioy this felicitie, when they should haue their whole mind fixed and bent to heare their Maiesties, and to bethinke themselues of an wise answere. If yee see that you are in fauour & credit with them, and that you haue a more free accesse vnto eyther of them then others, who perhaps are a good as your selues or better, be not a whit the more proud & disdaineful, but behaue your selues so dilcreetlie, that whē you finde any of them in your way, you passe not by them with state, but saluting and entertaining them most curtuously, by little and little, withdrawe your selues, as if they tooke no notice.

I wish you not onlie to shew your selues courteous towards your companions, but also to euerie honest man of good deserts. Albeit his coate be not so gay, nor revenues so great as yours; perpaps his merits are better, and his wisdome greater, and when occasion

is offered, wil be more able to discharge a good peice of seruice to his Prince and Countrie: for *Fortune* is blinde, and knoweth not vpon whom shee bestoweth her goods. If you haue on of your nearest freinds, that is a great courtier, bragg not with a disdaine of others: labour rather to gaine al their fauours and loue; otherwise at the change of court (cloak your pride neuer so wel vnder a fained and crafty humilitie) they wil reiect you with contempt. Wherby remembryng with my selfe that the Image of *Fortune* was made of glasse, to represent vnto vs her fragilitie, and that the fauour of Princes ebbeth and floweth; I desire you to behaue your selues so modestlie, that nether your aduancement maie be enuied, nor your debasing laught at. Winn to your selues the loue of al men, while your fauours are prosperous; and cheifly if you be raised by his Maiestie, and borne of meane parentage. Remembryng *Archidamus* his answere vnto *Philip* after his triumph at *Cheron*, that if hee would measure his shadewe, hee should not finde it an haire's breadth bigger, or longer then it was before his victorie. Read also *Crinitus* his fable betweene the little gourd, and the great pine tree, together with *Horace* his 4. Epop. vnto *Mena Pompeius* his freeman. Imitate the Romans according to *Scipio*'s saying: who vsed, *neq; si vincantur animos minui, neq; si vincant secundis rebus in solefcere*: Or else *Philip* his example, after hee had wholie ouercome the *Athenians*: *Nec tamen amicis visus est exultasse* (saith the Latine historiā) *nec inimicis insultasse*. In prosperitie & adversitie, being ouercomed, as ouercomming they behaued themselues alwaies alike,

Crinitus li. 2 d.
honesti discipli-
na. c. 14. lege e-
tiam Guicciara
de Eml. Alcia.
124.
Liuius 35.
Justin.

Which

Which a generous and Noble courrage shouldeuer
doe. For to be deiected and in little fauour with his
Prince, shoulde noe more breake a corragious and va-
liantheart, then those rods hurt the Noble *Persians*
skins, which whipped their cloaths in steed of their bo-
dies. A generous spirit wil resist al encounters as con-
stantly, as the Rocks do the waues of the great & tem-
pestious Ocean: Yea a vertuous minde is able to draw
consolation and contentment out of al these discon-
tents & miseries, as the Bee sucketh hony out of time,
which is bitter vnto our tast. Ende therfore with that
golden sentence of *Euripides*, so much vsed among the
Latine Poets, as worthie to be printed in al mens
breasts.

Act. 5

Quicquid erit superanda omnis fortuna ferendo est.

Chapt. 5.

The manner of reverence making.

SAlutation is the first point of curtesie in our pri-
uate conversation, which nowe is become so full
of ceremonie, and vanitie, that it is verie difficult
to give anie aduise herein, the world is so blinded with
these complements, false offers, & promises of seruice,
with hyperbolical and hypocriticall prayses to euerie
mans knowledge, as wel his that heareth & receaueth
them, as his that presents them. It is like an agreemet
made betweene them, everie one to mocke and scoffe
at an other, and yet to say, *I thankeyou Sir for your cur-
tesie*, when hee never beleaueth one word of al, more

then

then the other thinkes hee doth. This is the wisdome of the world to the hurt of conscience, and oftentimes to the hurt of health, and hinderance of their busines. It is one of the Courtiers miseries, who are Idolaters of Ceremonie. I confess that you must conforme your selues somewhat vnto the world, and that which commonlie is vsed, but I wish yee performed it in such a generous and free manner, that euerie man may know yee can vse al these vaine complements and ceremonies, but that yee will not bee bounde to doe them, or make your iudgment and wil slaues vnto such vanitie: that yee omit to do the, not for ignorāce or disdaine of others; but that yee account no more of such vanitie then yee shoule do; that yee are able to lend your selues soetyme vnto the world, but never to giue your selues wholly to it. If my aduise could serue any thing at al to amende such abuses, and those apish toies of bowing downe to euerie mans shoe, with *I kisse your hands Sir,* and *I am your most humble servant,* I would retaine either our good olde Scottish shaking of the two right hands together at meeting with an vncouered head; as we learned first of the ancient *Troians Aeneas*, and his companie, as we may read in many places of *Virgill*.

Acceptit q. manu, dextram q. amplexus in hæsit.

Oreis if the French fashion please you better, I wish that yee kept the old manner also/for we haue too manie new French toies) which was thus: *adorando rotum corpus circumagebant, dextram ad osculum referebant, genitenus manu demissâ.*

The vncouering of the head which is cōmon to the both & first to be obserued, signifieth that we wil obey

Aen 8.

*Cesar in morib
Gallorum 6.*

his commandements, and yeeld him al authority over vs, we honour him so much. The bowing of the knee declareth that we submit our selues vnto him, & that we wil not remaine equal, but wil humble, and make our selues inferiour: for which cause we kisse our hand, and put it vnto his knee, as vnto the place of honour, whereupon we place the affection of our reuerence, & also to staie him, as it were, through courtesie, not to bow himselfe vnto vs. But when wee ioine hands togither, it is a token of friendship, as appeareth by *Casus Popilio*, who refuled *Antiochus* hand, and many other such examples. When the superiour presents his hand vnto the inferiour, he giueth him an assurance of his good wil, and a token of his fauor, as *Virgil* testifieth,

---dextram, hand multa moratus.

Dat iuueni, atq; a simum presenti pignore firmat.

And the inferiour receiuing the superiors hand, & offering him his owne, would saie thus much vnto him, by this little part of my body I make you master of the whol; as Lawyers in giuing an handful of grounde put a man in possession of the whole peace. It is also a signe of childrens affection towards their father, whē they giue their hands.

---dextra se pirus Iulus

Implicitit, sequiturq; patrem non passibus aequis.

For my part I thinke that an handful of our old friend-ship, is worth a whole armeful now, as we vse to embrase in our common salutations: wheroft I can render no other reason, but custome. Howsocuer it be I wish you to obserue one of these three manners of salutatio; yet with diuersity, according to the dignity of the per-

Val. Max. 6. 4.
Cor. Tacit. 2.
Ann. 2.
Iustin. ii.
Cesar. 2. & 7.
de bello Gallico
Ann. 3.

Ann. 2.

ſō:ſor

for if you omit them al, it is an evident token of little good wil towards your friend or acquaintance, and in place of amitie, enimitie wiltake possesſſio.

Chapt. 6.

Vnto whom you shoulde give place of Duty.

Ovid in marrying Reuerēce with Honor, in these few verses, Fab. 5. &c.

Donec Honor, placidog, decens Reverentia vnl-
teacheth vs, that the one can neuer bee without the other, no more then a woman can be a wife without her husband: and that yee should honor those vnto whom yee doe Reuerence, and by consequence yee shal bee honoured your selues. For honor is like a man looking in a glasse, or a shaddow, that flieth from him that followeth it, and followeth him that flieth from it: so that it is not in his hand who is honoured, but in the hearts and opinion of other men, who either haue seene his merits, or heard of his renowne, and good reputation, albeit they be distant manie thousand miles from him. He therefore that would be honoured, let him honour others, as *Cæsar*, who to maintaine his owne Image, erected and conserued very curioslie that of *Pompeius*, whom he hated mortallie (as al men know.)

On the other side, I wish you who are honoured, to resule it modestlie, and to refer it back againe vnto the honourer: which shal encrease your honour the more.

Vterq; pari cupiditate diverso itinere ad gloriam contē- Plin. secundus
det; alter dum expellet debitos honores, alter dum offeret.

Leaſt yee ſhould pretend ſome excuse hereaſter, by reaſon of ignorance in theſe ceremoniēs; I deſire you to conſider wel the moſt hoñorable places, & vnto what perſons yee are bounde of dutie to giue them: Who maie riightly challenge them to your diſhonour, as yee diſhonour your ſelues alwaies, when yee take place aboue your betters.

I thinke the firſt place in al companies the moſt hoñorable, according to *Cæſars* wiſh, that deſired rather to be firſt of a Village, then ſecond at *Rome*. My reaſon is, that another mans preceſency is troublſome vnto vs, when we ſtand, & hindereth our ſight, as when wee ſit we would haue elbow roome. But what needeth reaſon, when the hoſtly Scriptures verifie, that the firſt place is moſt hoñorable, in condeſeming a too great deſire thereof, among the Apoſtles themſelues?

Yet I am not ſo forgetful, but that in *Scotland* we eſteeme the midſt the moſt hoñorable place, after the old cuſtome of the *Medes*, when there standeth three or more together; and thereof may be alleadged ſome reaſon. Because he who is in the midſt, heareth the conpanie beſt, & is beſt heard of them when hee ſpeaketh: and I thinke it maie be accounted alſo the moſt hoñorable place when we ſit at table, if we wil beleeue *Virgill*, who diſcharging the duty of a Maſter of Ceremoñies, placed *Dido* in the midſt of the table, in that eaſt which ſhee made vnto the *Troians*.

-auleiſ iam ſe Regina ſuperbiſ

Surea compoſuit ſponda mediamq, locavit.

But to know the firſt and moſt hoñorable place in wal-
king in a chamber or hal, I thinke the neereſt place

Mat. 20.
Marke 9.
Luk. 20.11.

Aen. I.

to the fire in winter, and the aire in sommer is the first, so that the doore be before his face, whom you would honour. For the perso honoured, should see before he be seen, least he be takē vnawares as *Marus* was.

Quem lupi videre priores.

And as in saluting, or meeting with a friend, his right hand lieth to your left: so in a house that place which is at your left hand in your entrance, and so consequentlie going through the whole houle, is to be accompted the most honorable place; as we see the like in a coate of armes, or in the leafe of a booke, the heauen, and al other things; their right side is cuer towardes our left hand. In like manner in going or standing in the street, the wal is thought the most honourable place, (if the street be not rigged) as drawing nerest to the principle of honour, which are the houses. But if there be two in companie, alwaies giue the right hand vnto him, whō yee would honour, as submitting your selues.

Nowe as for those persons vnto whom, (as I said) yee must of duetie giue these places of honour, knowe that a priuate person is bound to honour those who are publike, and in office, both by Gods law and mans lawe. *Sunt enim vindices iniquitatis.* After this consideration the father shoulde giue place vnto the sonne as *Phauorinus* the philosopher saith, and the expresse lawe commandeth: *nam quod ad ius publicum pertinet, nō inspicitur patria potestas.* The sonne should goe before his father, and if hee doe not, thinkinge to shewe himselfe modest, hee wrongeth the publike, whose authoritie and person hee representeth. Whosoeuer would be confirmed by example, let him reade

Virgil. Eclog. 9

A. Gell.
ff. ad S. Trebel.
13. 14.

howe *Fabius Maximus* his sonne (who doubtlesse was wel acquainted withal the points of honor) caused his father to alight of his horse: & consider the olde mans ioieful words, for his sonn so doing. And I wish him to read that roial act of the worthie States mā *Don. John* King of *Arragon*, father vnto *Don. Ferdinand* King of *Castile*: who meeting together at an assēbly in *Victoria*, would not suffer his sonne to kisse his hand, nor yet to give him the vpper hand at their going through the Cittie; and as hee peceaued his sonne melancholy for the matter, *Sonne* (laide he) *you who are the cheife and Lord of Castile*, wherof we are descended, should accept of vs that honour, reverence, and service, which appertaineth vnto you: in respect that our duty towards you, as our King and superior, is farr aboue that, of the sonne vnto the father.

Wherby wee maie gather, that not onlie a priuate person, should giue place vnto the publike, but also, that antiquitie is to bee obserued in precedencie; for hee gaue place not onlie vnto his sonnes superioritie, but also vnto the antiquitie of his crowne, they being both Kings: so that you see that Noble men of the most ancient house, yet younger of yeares should goe beforre those of later standing, albeit the persons them selues be elder of age, otherwise althougs would grow in to a confusio, & disorder; euerie man thinketh himselfe as worthie of the first place, as another. I see noe reason, whic one whose predecessors haue maintained their Nobilitie, with vertue and honor, & haue passed through so manie incumbrances of fire, sword, warrs, and the changes of *Fortune*, yea that haue stood stout-

lie, and fought against *Time* (which consumeth and deuoureth al things) keeping euer his ensigne in his hand, should not haue precedency and place of honor before him that is but a younge souldier, and hath not almost heene at one skirmish. Nature somtyme forceth and employeth her whole strength in the bringing forth of a rare spirite, who shal haue no brothers or sonns like vnto himselfe. She had lead her rest al at that time: or else a man might haue performd some on generous and valiant act, wherby hee may merite to be made Noble, & al his life time after do nothinge worthie of his Nobilitie. As for example *Manius Capitolinus* saued the *Capitol*, and did a most excellent act, in deliuering *Rome* from the French furie, but there was al his vertue, as was evident by his fal trō the place of his honour.

Liniu lib.6.

V'niue felices, quibus est fortuna peracta.

Iam sua; nos alia ex alijs in fata vocamur.

Sen. 3.

Neuerthelesse: I would councel you that haue the prerogatiue by right, that you refuse it euer with modestie. For it is a great wrong to vse alwaies the rigour, and extremitie of your right, according to the common sentence in Lawe schooles, *summum ius summa iniuria*: so that you turne your right into a wronge, if yee accept it alwaies, and that prerogatiue which yee had before, by antiquitie of race, by vaine glorie contrarie to al honour is changed into an iniurie: which oftentimes cannot be satisfied, but by the law of arms.

My last aduise in this point is, that yee honour strangers, and thole whom yee invite, or that come to visite you in your houles, if their qualitie bee not too

farr inferiour to yours: I neede no other lawe or reasō to establish this councel, then his Maiesties most wise & skilfull example, which maie stande for an infallible rule vnto your posterity in the duty of ceremonies. He most honorablie (as yee did al heare or see) entertained the King of *Denmarke*, alwaies giuing him the vpper hande, as in that glorious going through the Cittie of *London* the last of *July*. 1606.

Chapt. 7.

How a Noble man should speake.

HE therto I haue shewed you al the parts & members of courtesie, but as a dead man, or as a bare Anatomy, consisting of bones and sinewes; and therefore now we must put a spirit and life into them, to moue al those parts in cōly order, which is speech. Without this al your courtesies and reueiēces, are but shaddowes and pictures. Speech is the image of the minde, and messenger of the heart, whereby al that is within a man shewes it selfe. Therefore *Socrates* said vnto the child, *Loquere ut te videam. speake that I may know thee.* As we iudge of mettals by the sound: so doe we best discerne of a man by his speech,

...sonat vitium percussa malignè

Respondet viridi non cocta fidelis limo.

Of al the parts of the body, which appeare vnto vs outwardly, the Tongue is neerest to the hart by the roots, so speach followeth next vnto the thought: *for of the abundance of the heart the mouth speaketh.* When you

haue saluted your friend, I meane not that yee shoulde stande still dombe, admiring his or your owne braue cloathes, as the Peacocke doth his faire feathers, or to beate your bootes with a rod, bite your nailes, chew a tooth-picker, and talke only of your horses, hounds, of your losses at dice or cardes or any such cōmon place. But I would haue you to speake yet little, and wel. I desire you to speake little, because, as yee shut your eies, when yee would hit the marke, to gather & collect together your visual spirits that are dispersed abroade otherwaies: so doth our minde scatter it selfe in manie words, and by silence becomes more prudent. For this cause Nature hath doubled the organs of the foure other senses, and giuen vs but one tongue, and that inclosed within the teeth and lips, betweene the braine & the hart, seruing as their trunchman, hauing aboue it the instruments of al the rest of the sensies; to the end it put foorth nothing before it take counsell of the saide sensies; and of the vnderstanding & reason, placed within the braine. Therefore *Homer* had good reason to esteeme *Menelaus*, *Nestor* and *Vlysses*: who were allowe to speake, to be the wilest among al the *Gracians*, as he accounted *Thersites* their foole for his babling.

Your qualitie being aboue the common, I wish that your speech were also not popular; and with foolish affectation and verbal pride, not ful of triuial words, but plaine and perspicuous, as flowing from a natural fountaine of eloquence; not Pedantike or ful of inkehorne tearmes: but souldier-like as *Sueton* saith *Cæsars* was. For the armour that glister for brightnes, besides that they hurt as wel as the rustic, they dazell the sight also:

*Suet. Tranq. in
vita Julii.*

so an eloquent speech is vnderstood as wel as the common talke of the village, and pearceth and perswadeth the heart of the hearer besides.

Sen. 1.
 -- *Velut in magno in populo cum saepe coorta est
 Sedis, / autq; animi ignobile vulgus:
 Iamq; faces & saxa volant: furor armam ministrat.
 Tum pietate gravem, ac meritis si forte virum quem
 Conspexere, silent: arrestisq; auribus astant.
 Ille regit dictis animos, & pectora mulcat.*

Wherefore if Nature haue denied you a tunable accent, studie to amend it by art the best yee maie: & to put a distinction betweene your discourses and a *Scythians*, a *Barbarians*, or a *Gothes*. For it is a pitty when a Noble man is better distinguished from a Clowne by his golden laces, then by his good language.

Prov. 29. 20.
 Speake not al alone, nor interrupt not others in their speech: but heare patiently awaiting your turne. For a man of understanding is cold in spirit, and there is more hope of a foole (as the wise man saith) then of a man hasty in his words.

Forasmuch as Speech is only an instrument, whereby we communicate our wils & thoughts vnto others, I desire that it be alwaies true. For as *Democritus* said, speech is but a shaddow of the effect, as if he woulde haue saide, that it ought simply to follow the plaine meaning. And the *Dinines* vpon the 32. *Psalme* and other places shew that the Analogie of this word *speake* in the Hebrewe phrase importeth a signification both of speaking and thinking; to declare that we ought not to speake otherwaies then we thinke. He that doeth it betraith humane society, and gaineth for himselfe ne-

uer to be beleueed:which the Indians perciuing verie
wel,neuer suffered that man whom they found once to
lie, beare any office amongst them : neither are they
worthy to rule in anie common-wealth: seeing when a
man lieth he looseth the forme and shape of a man, &
becommeth a brut beast, as appeareth by the image
of *Pas* painted by the Poets.

Who would not maruel with mee to read of those
men in a South Ile, who had cloauen tongues natural-
ly, wherby as with two diuerse tongues they expressed
two diuerse conceptions, & would entertaine in speech
two men at one time, the one with the right side of the
tongue, and the other with the left: yea answering to
the one mans questions, and demanding of the other,
as if the two tongues, had bin in two diuerse mouths.
But are not manie men in this Ile worse, and more mi-
raculous, that with one tongue wil speake two con-
trarie things? With the vpper side of the tongue they
wil speake truth, with the lower, lies: with the one part
they wil profess freindship in prosperitie: with the o-
ther hatred in aduersitie: with the on they flatter, with
the other they calumiate.

I would haue you assured and not amazed in your
speech, alwaies respecting the persons with a comly &
modest reuerence, vnto whom you speake. If it be vn-
to the King or the Prince, then you must double your
respect, and haue a little courage, and a firme resolued
judgment not to wauer in your answers. Call them al-
waies by the honorable title of *Maiestie* or *Highnes*,
as yee maie read that *Abigail* called *David*, *Lord* at eue-
ry word: yea fourteene times together in that small

Bohemius hist.

1. Sam. 25. 24.

speech shee had with him.

If an ancient graue man speake vnto you, or on that is better then your selfe, harken vnto his words with respect, rather like a Scholler to learne, then to a companion, whom yee maie contradict. But if you speake vnto your companion, it is noe great fault if yee be more familiar, and free in your talke, alwaies abstaining frō mocking and scoffing one at another; which fitteth a foole, rather then anie well nurtred Noble man.

Applic euer your words to the capacitie of thē you speake vnto: for I thinke hee plaieth but the part of a selfe conceited foole that sheweth himselfe eloquent to them that vnderstand him not. Sometime a man must seeeme ignorant, hat hee maie be accounted wile.

Men of qualitie should never disbase themselues to talke of things done in the Cittie in the market place, as you maie read in *Theophrastes*, nor speake of trifles and what they haue obserued at a plaie: al these are tokens *animi otio abundantis et abutentis*.

Bee wel experienced in things you would speak of: for to talke of warres as *Phormio* did in *Hasibals* presence, or being but a souldier to sound the depth of Sciences, is alwaies ridiculous. Quite not the honour of a braue Captaine to attaine vnto the name of a bad Poet as *Dionisius* did: nor yet being a good physitian seeke not *Perianders* prale with *Archidamus*, otherwise you wil not bee more spared and free from boies mockes, then *Megabitus* was in *Zenxes* shop.

Nauta de ventis, de tauris narret arator.

Enumeret miles vulnera, pastor oves.

And so I change words with silence.

Theophr. charac.

*Plus. in descri-
ct adular. & ami-
cis Aelian. v2-
ris hist. 14*

Proper. L 2.

Chapt. 8

In what things hee should keepe silence.

ANecharis the Philosopher considering that a man may utter that which is vnspoken, but cannot cal back that which is uttered, ever when he slept held his right hand vpon his mouth, and his left hand vpon his priuie parts, thinking that the tongue had need of a stronger stay, and a surer watch then Nature. Wherfore I thinke that Pythagoras had good reason to teach his schollers, first how to be silent as Lycurgus commaunded the Lacedemonians to make silence the first lesson for their children. And Epaminondas is worthily praised of Pindarus for holding his peace as Zen did in Athens, and Damasus at a greate feast. But if you woulde know how profitable a thing silence is, and how hurtful prating hath, and euer shal be, read Plutarch his booke of Babling, his Treatise of Isis & Osiris, his 8. symposiac, prob. 7. & 11. his 11. booke chap. 10 Plin. 3. chap. 5. & 28. together with the 6. chapt. of Salomons Proverbs, which I leaue to your owne diligent consideration, to shew you in what matters chiefly you should be silent.

And to begin with Gods owne commandement *Thou shalt not take the name of the Lord thy God in vaine.* as commonly Courtiers doe tearing & tormenting his body more grieuouslie in their dayly communication then the Jewes did in his passion. They thinke their speech sauoureth not except it be (as it were) lea-

Pind. lib. 1.

soned with horrible oaths, as by the holy bloud of Christ his wounds, his body, which for our redemptiō painfully suffered, his glorious Heart as it were numbles chopped in peeces, and which astonisheth me to write, by Gods Soule, which is incomprehēsible & not to be named of anie creature without great reuerēce. These and such like oathes are their Gunnes wherwith they thunder out threatening, and terrible menaces, when they are in their furie at dice, cards or at anie other such damnable games. It was not without a mysterie that the rich mans torments are inflicted vpō his tongue: nether is their anie maruel that *Prognes* tōgue was cut out, and *Niscanor*'s devideid in little croomes amongst the birds, and that *Sesacherib* was cruelly put to death by his owne children.

Let no corrupted speech proceed out of your mouth nor baudie talke: *Evil words corrupt good manners.*

Take heed that you speake not of the state, nor of Statsmen but wel to the purpose, reseruing euer more within your breast then you carrie vpon the the tip of your tongue. For the contēpt of the Magistrate is the note of a reprobate. Blaze neuer anie mans secret, nor speake of that which discretion commandeth you to conceale, albeit it was not commended to your silence. And speake neuer but honourable of those that are dead or absēt, albeit many viperous tōgues do not, like those mastife cur dogs, that are verie keene in tearing a dead boares skine about the gates, which they durst not looke vpon when it was alive. Their own deserued commendations are soe few, that they dare not attribute none to anie other, but thinke themselues

dil.

2. Kings. 19.
Metamorph. 6

Herod. 2.
Eph. 4.29.
1. Cor. 15 33.

Jud. 8.

disgraced when anie is praised. Nether shal you make anie report of that which you heare spokē in anie mās absence: for the reporter is euer blamed when there chanceth anie hurt, and often hated by him, whom he thought to haue pleasured by his report; in so much no man desireth to heare that which greeueth him, vnder what soeuer shadow or appearance of freindship. Yet if anie worde of offence be spokē of purpose, to the end you should advertise your freind thereof, I advise you to replie presentlie for him in his absence, & to defende his quarrel, rather then yee should be a Relator. The best is neuer to speake of them that are absent; for sometimes you may praise men without iust desert, or dispraise them, not knowing what they are. As for your selfe and your owne actions I counsel you neuer to speake of them, in shewing what dangers, hazardes, and fortunes you haue escaped, or what valiant acts you haue performed: for other men perhaps, delight not so much to heare of them, as you doe to talke of thē. *De forme est de se ipso predicare, falsa presensim, & cum irrisione audientium imitari militari gloriosum.*

Dicenda sacendaq. calles.

Cic. I. offic.

Perfus. Sac. 5.

Chapt. 9.

VVith what company you should converse.

Companie changeth mens manners, as the fish *Polypus* doth her colours, according to the neareſt obieſt therunto. Wherfore me thinkes that *Charondas* punished iustly thole for wicked men;

Li. Plin. 29.27

Rondeler. 17.7.

whom

Eccl. 13.1.

Exod. 23.33.

Gen. 12.

Gen. 19.16.

whom he ſouđ in bad company. *He that toucheth pitch* (ſaith Iefus of Syrach) ſhalbe defiled therewith, and hee that keepeth company with the wicked ſhal hardly el- cape without blemiſh, either in life or credite. Therfore it was not lawful for the *Israēlites* to associate theſclues with the *Cananites*. And *Abraham* was commanded to depart out of *Caldea*, *Lot* and his daughters from *Sodom*, and the congregation of God from the tents of *Corah, Dathan* and *Abiram*. Be aware then of vitiouſ persons, as peſtileſious creatures: for vices are plagues whereby vitiouſ persons are infected.

To conuerſe with inferiours, as your conuerſation breedeth contempt, ſo it argueth a base minde, as though your conceiptes were no better then ſuch perſons deserue to be acquainted withal, except they be indued with ſome excellent or rare qualitie.

Of al men, eſpeciallie beware of flatterers, as moſt dangerous and pernicioſe to young Noble ſpirits: for as wormes do breed ſoonest in ſoft and ſweet wood, ſo are the moſt heroical minds ſoonest abuſed by theſe Sy cophants & claw-backs. What maruel is it, ſince they are moſe craftie to change themſclues into what they pleafe, then the *Aegyptian Sophiſter* euer was? They haue diuers manners of baites, ſo that whοeuer can eſcape their hookes, I hold them to be wiſer, then *Pluſtarch's Sea-mule* is crafty. I would to God you could all turne your backs againſt them, as it striketh firſt the baite with the taile: Then no *Gnatbo* flattering ſo often with his ſoothing tongue, no *Thraso* bragging ſo com monly with his braſen face, nor *Davus* diſlembling ſo continually with his double hart, could lead you awaу

Pluſtarch's
Sea-mule.

to

to your perdition. You would contemne thole *Curculions* as execrable and odious; these pestilent Parasites and Platter-friends, should starue for hunger. Consider how dangerous companie they be, by *Dionisius* example, whom they thrust out of a royal throne to sit in a base Schoole. Consider how *Democlides* & *Stratocles* wracked *Demetrius*: howe *Tarentinus Procudes* made *Flamininus* triumph ouer *K. Phillip*: howe *Andromachus* the flatterer betraied *M. Crassus*, & his great army vnto the *Parthians*. Who doubteth but that it was *M. Antonius* his flattery in stiling *Cæsar*, King, at the sacrifice of *Pæn*, that gaue the first occasion vnto *Brutus* to attempt his death? A thousand such like examples, which your owne obseruation maie afford, should terrifie you from flatterers, who differ thus from a true friend.

Chapt. 10.

To know a friend from a flatterer.

When neither the *Philosophers* profound wil-
dome coulde discouer, nor the *Poets* subtile
invētions finde out, or the *Orators* eloquēce
expresse a flatterers fained, false, and deceiptful coun-
terfeiting of a friend, I maie be condemned of presūp-
tion, as I am enforced to crie out with *Plautus* his
Chrysalus:

*In sanum magnum molior negotium,
Vere erg, possum recte ut emolier.*

Their craft, and cunning now a daiesis so subtile, and

Plutarch.
Plaut.
Cicero.

Plaut. in Bach

ingenious:their vizards & painted colours are so liuely, that it is almost impossible to discerne them before wee bee deceaued. Your flatterer by his countenance, his behauour, his actions, & words wil easily perswad you, that hee is your speciall and deare freind: hee can accommodate, and applie himselfe wholie to your phā casie, and affection: hee wil performe vnto you manie good and acceptable duties, in endeauouring himselfe by al appearance to pleasure you, as anie good freinde can doe for another. But heere are the differences and disagreeing of his affection from a true freinde his.

Your freind that loueth you with a true and faithful affe. Etio beareth that same mind towards yon in your aduersitie, that he did in your prosperitie: Hee is the same man in your sicknes, which he was in your good health and alwaies remainteth constant.

A freinde followeth you not for anie respect of lucre or gaine.

A freind is like an egg hidng the best in the bottome plus baber in recessis, quā in frō: te gerit.

Your freind when hee is priuete or in company alone with you o: with others is c.

The flatterer wil honour, & respect you so longe as he seeth your fortune in credit, but when as he perceaueth but the least turning of her wheele, he staith no longer, then the swallow doth winter, where she had her neast in sommer. He is gons (as wee vsuallie speake) as quickly as a moule frō an empty house,

The flatterer is altogether for his own priuate commo- ditie and profite,

The flatterer is in shadowe & shew, & thinketh that he hath lost his labor, if he meāt euerto pleasure you except you knowe it.

V Vher the flatterer shall alwaies give you the first place and thal praise you, studying

ver without ceremonies, & goeth roundly and squarlie to worke, not regarding whether hee haue the first or the second roome. He careth not so much how to please you, as how to profite you, referring al his actions & intentions to your good.

Your freind wil euer exhort you to that which is reasonable, honest, and godly.

As the tuner of a Lut wil slacke some strings, & straine others to make a tweete harmonie, so wil your vnfained freind, praising you in weldo ing, not sparing to reproue you in euil doing: where hee seeth an Impostume in your manners, and conuersation, hee wil pearce it, and implore his whole skill to cure vpp the wound, which is the esstentiall part of a true friēd, whose bitings are more tolerable & better then the sweete kisses of a flatterer.

A freind is such in his hart as hee appeareth in action, without al dissimulation or deceit, louing nothing but honest, faithful, plain, & simple dealing.

onlie how to please your hu-
mor without al respect of
your profite. *Non imitatur a-
amicitiam sed præterit.* In com-
panie he wil be iealous if you
entertaine any other then him
selfe, and euer you shal haue
him tatling, somthing or o-
ther in your eare.

The flatterer shal sooth
you vp in your vaine passion
and pleasure, and shal both
coucel & lead you to al kind
of excesse and villanie.

An impudēt flatterer wil
take vpon him somtime to
performe this duty, properly
appertaining to a true freind
he wil busy himselfe to heale
the soare, but only by touch-
ing it with the end of his fin-
ger, which wil canker it, ra-
ther then doe it anie healpe.
He wil stumble at a straw (as
we saie) & leap ouer a block,
he wil tel you of trifles, and
smal faults, but wil dissemble
in greate offences.

Where your flatterer vn-
der the appearance of a mo-
dest, graue, and holy counte-
nance, and vnder the skin of
a gentle lambe, shal be ful of
fraude and falsehood like the
fox. *Illu nomina mille, milles no-
cendi artes.*

Wherfore I wil onlie wish you to imitate the *Thessalians*, who hauing wone *Melia* caused a Cittie named *Adulation* to be destroied, hating the verie name.

Chapt. II.

How you should loue one friend particularly aboue the rest.

For your farther, and greater comfort in this vale
of miserie, I thinke it not sufficient that you can
discerne a friend from a flatterer, but also I wish
you to elect frō amongst the generall number of your
good friends one especially, vnto whom you may dis-
couer and disburthen the most inwardre grieves of your
minde in time of sorrow:as that you may communicat
your pleasure with him in time of ioie, as *Alexander*
did to *Ephestion*. I would haue you to be friends, *non ad
arastantum*, as *Pericles* was with his familiar, but vni-
versallie without al exception, as *C. Blosius* was vnto
Tiberius Gracchus. I wish that yee were so mixed and
your mindes (as it were) so melted togither, that life,
lands, goods, honors, and aduancements were cōmon
vnto both, as they were to *Damon* and *Pythias*:that yee
might be two bodies mouing, and liuing by one minde
only. As it is hard to encounter with such a man, (what
said I encounter?) naie verie hard to finde out such a
one after a diligent and curious search; so is it impossi-
ble for me to make you conceiue what consolatiō you
shal enioie by his societie: there is no other *Phœnix* in
my conceipt. Herein *Epicharmus* his councel is to be

Val. Max. li. 4.

Ibid.

fol-

followed, that you shake not hands with euerie friend in this manner: it is your selfe you are seeking, and it is your selfe, whom you must giue awaie, & receiue. Consider in him, that he be of a peaceable nature, a staide, honest, discreet, and a free harted man, before you offer to ioine friendship with him: obserue also that he be not subiect to choller, or passions, inconstant, suspiciois, a great pratler, or a sad minded man. But chieflie be sure that there be a sympathie betweene your complexions: for where there raigneth an antipathie of manners, the rest is no more able to knit your harts together, then water is sufficient to cause lime to stick together without sand.

O how much am I bound to Gods bountie amōgst al the rest of his benefits towardes me, in sending me such a friend! (as I wish every on of you to haue.) In the very first daie of our meeting.

--Quem--

Aen. 3

Semper honoratum (sic Dij voluisti) habebo,
I found my minde so changed and remoued into the place of his, which before that time was in me. Hither to I could neuer excogitate anie reason why I shoulde loue him, but *Pythagoras* his *μετεμψύχωσις*, and that hee is another my selfe.

*Non quidem hoc dubites amorum fædere certe
Consentire dies, & ab uno fidere duci.*

Pers. 5.

It is Gods gracious fauor in giuing me such a friend, in whom I dare better trust, and vnto whom I dare discouer the most secret thoughtes of my minde with greater confidence then I am able to keepe them my selfe. I must confesse ingenuously that as he exceedeth mee in al vertue and learning, (which the valiant and wile

Lord of Degriners knewe verie wel, at our returning frō Dauphinē in detaining him against his wil so doth hee surpassē mee in loue and affection. Since that daie of our parting, my pleasures haue augmēted my grieses:

Nec fas esse ullā me voluptate frui

De crevi, tantisper dum ille abest meus particeps.

For we are halfe in al things, and euer shal bee Deere
B. Wallace! *Vt decet, et certe viuam tibi semper amicus.*

Nec tibi qui moritur desinet effetuus.

Ipse ego quicquid ero cineres interḡ fauillas,

Tunc quoq; non potero non memor effetuus.

Terens. Hean.
Act. I.

Chapt. 12.

Of Inſtice in generall.

2
part of du-
ty in couer-
fation.

Xenoph. Cy .

Cyrus his iudgment of the two coates should teach you al to practise Inſtice at the Schooles, that after, when your authoritie groweth greater, you maie giue euerie man his owne, which is the office of this ſecond vertue. If you learne it in your youth, your tenāts ſhall haue the greater hope to liue peaceably vnder you, and that your equitie wil not commit them vnto the mercie of mercileſſe and vnonconſcionable ſtewards: that yee wil looke vpon them with the eie of a paſtour and not of a butcher: that your authoritie ſhalbe their defence and not their burthen: also that you will not mainetaine your ſeruants or kindred to opprefſe them. Remember that *Aſtræas* head is hid aboue the clowds, and not ſeene with her bodie, to ſhew you that iuſtice contemplateth God onlie without respect of persons.

Chap-

Chap. 13.

How a Nobleman should keep his promise.

THe most disloyal, traiterous, and vnfalhful men in the world, cannot denie but that faith is the band of al humane societie, and the foundation of al Justice, and that aboue al things it should be most religiouse lie kept. *Nihil augustius Fide, que Iustitia et fundementum est, nec ullares vehementius Rempublica continet, & vitam.* The authoritie, puissance, and safty of al Princes dependeth vpon faith, & promise-keepeing. Keep therfore your faith preciselie, as the onlie badge, and marke of your honour: for the greater me you are, the more are you bound to performe it, in respect your libertie is the greater in making of it: Wherfore wee saie that the simple word of a Prince is as good as a subiects oath.

Many wil promise that which they are not able, nor yet willing to performe, vpon hope that something shal happē in the meane time of their delay to excuse them, or else, when the matter commeth to the push, wil thinke to escape by some bie waie, *querunt latebras per iurio.* O deceitful, wicked, and hale minded men, vnworthie of the name of Nobles! the cause of manie mens wracke to vphold your false and imaginarie credit, and good estimation among men: *vox estis praeterea nihil,* as *Lacon* said to his Nightingale: Yea worse then enemies in my conceipt. Promise nothinge but what you are both willing andable to performe. For

the wise *Aegyptians* vled to represent both our speech and iustice by the image of an eie, to signifie that our promises and actions shoulde alwaies agree together. But if you thinke that you must or would not loole any mans favour in refusing his request, my next best advise is either to defer your answere vnto another time, that you maie haue leasure to shun a promise-making; or els, that you make him one generallie in such ambiguous termes, that you be not bound precielie and vpon your honour to keepe it, so that he maie take no hold of your promise, & maie imploye some other. Yet I confesse, that this is not noblie, and couragiofie answered, but such is the merit perhaps of the thing requested, or else the petitioners impudencie & importunitie. Howsoeuer if you haue made promise, for the Lords cause keepe it, although it bee to your enimie, as *Attilius Regulus*, and the *Senate of Rome* did vnto *Pyrrhus*, who sent home some prisoners vpon the promise of returne, and as *Pompeius* did vnto the Robbers, and *Augustus* vnto *Crocodas*: yea vnto Hereticks and enimies of your religion, not obstant the *Iesuits* doctrine, and *papistical aquiuocation*, as *Iosua* did, shewing himselfe faithful, even vnto the *Gabeonits*. If the examples of these good men both faithful and heathen are not sufficient to make you ether not promise at al, or else to keepe it after you haue promised, the miserable end of such as haue broken their promises shoulde terrefie you, both of Citties and great persons, as the Citties of *Aste*, and *Carthage*, which were razed & dissolved into ashes for violating their promises. *Zachariah* king of *Iuda* for the like fault was led Captiue: and

Jofua.9.20.

2.Kings.25.7.

bis

his sonnes killed before his face, and his owne eies put out. So *Cleomenes*, and the Pope *Adrian*, who was cho-
ked with a flie after the breaking of his promise. Pope
Alexander the sixth, and Pope *Julius* the second, who
vsed to saie that the promises which he made, were on-
ly to abuse. *Adrian*, otherwise called *Gregory* the sea-
venth, had his right hand cut of, for breaking his pro-
mise with the *Emperour Henry* the fourth. The feareful
examples of these men, and of manie others, which I
could alleadge, should terrifie a young Noble man frō
breaking his promise, who should liue with a resolute
hart not fearing any mans fauor more then Gods Ma-
iestie, whom hee mocketh more then man, in shewing
himselfe to feare man (with whō he dissembleth) more
then God, who seeth al his most secret thoughts, and
one day wil recompence him accordingly. Oh what is
there more monstrous, then to appeare stout against
God, and a coward before man!

Plasim.

Chapt. 14.

How a Noble man should shew himselfe liberall.

GOD, Nature, and Reason, doe al incite a Noble
man to do wel, as to saie wel. God by his exam-
ple, and as the Ethnicks acknowledged: *Nulla*
repropius ad Dei naturam accedimus quam beneficentia.
Nature also taketh pleasure to see him, whom she hath
pleasured. Reasons are manie: for *Beatus est dare quam*
accipere, & many haue refus'd the gifts of great me for
feare of hurting their liberty. To giue is the most ho-

Mars. lib. 5.

norable & proper vse of your goods, you canot employ the better. *Extra fortunam est quicquid donatur amicis.* As *Cyrus* shewed vnto *Cresus*, by lending for manie vnto thole who had gotten of him before, who not onely sent as much as euer they had gotten of him, and more: but also recompenced his messengers for their paines. *M. Antonius* witnessed the like, when he was brought to his lowest estate, crying out, *Hoc tam
cum habeo quod dedi.* For when your mony lieth in your coffer it maie be stollen or spent, or after your death it maie be gone perhaps vnto him, which you never saw: but that which you giue, remaineth for euer, vnto your posterities posteritie, if you bestow it aright.

Many such reasons maie be alleadged, which I omit, to aduise you to consider wel, vnto whom, how much, in what place or time, and to what end you vse your liberalitie, otherwise it is but meere prodigalitie and for no effect when you haue giuen al that you haue. To giue vnto a foole, a flatterer, or a whore, is meere prodigalitie.

Bestow your benefit willinglie, and with a good heart: *Bis est gratum si uero offeras.* That which is obtained by manie praiers, and great requests is verie dearelie bought, and recompenced before it be obtained: and it impaireth the gift by the halfe.

And that the receiuer maie thinke that it is the heart which giueth & not the hand, bestow it with a cheereful countenāce, without delaying. For as *Mimus* saith, he giueth twice, that giueth soone: whosoeuer is long in resoluing to giue, appeareth that he hath little wil to giue at al, as the prouerbe is, *qui tardè fecit diu noluit:*

And

And as *Ausonius* verie acutelie turneth *Lucian* his
Greeke disticte to this purpose,

Gratia quæ tarda est ingrata est gratia: namque
Cum fieri properat gratia, grata magis.

Epigram. 61.

The principal vertue of a good deed is, when frelie & without hope of a better it is bestowed: whosoeuer giveth in hope of a reward, or recompence, deserueth to be serued as he that got a turnip of the *French King* for a faire horse.

Take not from one to giue to another, as to take of your Farmers goods to giue vnto a flatterer; this is violence rather and iniustice, then liberality. There is no vertue in robbing *Peter* to pay *Paule*, or to tirre the Church, to couer the Chappel.

Bragge not after you haue giue any thing; for that will make your good deed contemptible, & a man to wish that he had not receiued it. If you see an honest man stand in need of anie thing, wherein you would helpe him, give him that which you will bestow vpon him priuatlie, neuer speaking one word that it is to buy this necessarie, or that, committing your gift to his owne discretion, otherwise you wil make him more ashamed of his indigency; wher in giuing him secretly, you shal shew your selfe both liberal and discreet. Manie there bee who neuer giue anie thing but with intention to preach abroad what a great liberal act they haue done, and would be loath to bestowe it in their closter, they know not that the Goddess of Liberalitie was painted with her face away-ward to signifie that the Gift shouldeuer be giuen in secret.

Let neuer this word be heard of you. I wish I had ne-

ver pleasured such a man, albeit that the receiuer bee
neuer so vnthankful. For it is the office of a Noble hart
to continue in w^el doing,whilst it make the vnthank-
ful to acknowledge his fault and amend.

Vincit malos pestinax bonitas.

Euerie man should consider wel his own abilitie in gi-
ving:for to be liberal towards another man,& thereby
to hurt himselfe, is a token of want of discretion. A man
should first be liberal vnto himselfe, *Genu crure proprius
est.* I iudge him liberal vnto himselfe, who extendeth
his arme no farther then his sleeue wil reach. For when
a man spendeth his twelue-months allowance, and re-
venews in foure, or fife months, whether it be at cards,
dice, or in anie other bad vses, I account him very pro-
digal, and wil assure him, that he shal haue time at lea-
sure to repent himselfe of that hee hath done so heed-
lesly: for those that helped him to spend it, wil not help
him to get more.

There is an other kinde of liberality, which somtime
is better then this wee haue spoken of, in helping your
freind or the man wh^o you affectionat, at al good occa-
sions, where your assistance and fauour maie further
him. In this doe not like manie of our Courtiers, who
make the petition and answere with one mouth: in
making a man beleive that they haue spoken in his be-
halfe, when as indeed they neuer thought to speak. It
is true that you maie be prodigal in this sort of liberali-
tie, as in the other, in importuning his Maiesy or your
fiends, by which you doe good nether to your selfe,
nor to him ,for whome you become suiter. Neuer-
thelesse deceaue not anie man vnder the colour of

Pyth. Symb.

friend-

freindship with long delaies, in hindering him to seek other mens helpe in good time, which hee may account as a fauour, in that you deale plaine and freddie with him.

Chapt. 15.

How a Nobleman shou'd shew himselfe thankful.

Noe man can hee accused or blamed of a more shameful vice then of vnthankefulnes, so contrary to nature; as appeareth by rauenous & fierce Lions, who shewed themselues thankful vnto *Androdus* the *Romane* slaue, and vnto *Elpis* the Merchant of *Samos*: yea by the venemous Serpent, which deliuered the boy from the robbers. Truth it is that cuerie mai giueth not in hope of requitance; & sometime the guift or good deed is greater then the receauer is able to requite, neverthelesse he shouldeuer haue an affectiō & desire to testifie how much hee is obliged. But you that haue the power to requite them, shal onlie looke vnto the picture of the *Graces* to bee your guides in this dutie. Thinke that they are painted with a ioiful & glad countenance, as *Artaxarxes* receaued *Stenates* his handful of water & *Polycrates* the little fish: because *Qui grata beneficium accepit, primā eius pensionē soluit.* Their nakednes sheweth ye shoulde accept of the guift without dissimulation, and likwile to render thanks. Their middle age betokeneth that you shoulde not bee too hasty in rendering the like, for that breedeth suspition that the guift was not wel accepted of; neither

A. Gel. 5.
Alian hist. iani.

46. 7.

Alcias. Em. 1162

Aelian. var. his

should you delay too long as if you had forgotten. But in rendering the like after a short time, the giuer maie thinke, that you doe it more to entertaine his freindship, then for anie requital. Lastie, two of their faces turned toward the thirde, which looketh backe againe vpon the, signify that you must requit a pleasure with a double. Which if you be not able sufficientlie to doe in effect; yet shew that you are not deficient in good will. For the wil is the verie soule both of the guift and thanksgiving, as appeareth by the widdowes mite.

Vnto the which picture, I add for subscription, that you never forget to publish both the guift & the giuer: for when hee hath had both his hart and hand open to bestowe vpon you anie guift, it is a shame, that you shoulde haue your mouth closed;. *Ingenui pudoris est profiteri per quos proficerimus.*

Chapt. 16.

Of Temperance.

3

part of du-
ty in couer-
sation.

*Sabell. 5. AEn. 1.
Plu. de. vir. mul.*

TEmperance in general is that *Bellerophon* fained by the Poets to daunt and ouercome all these monstrous *Chimeres* of our violent affections: this is the modest Ladie, who by her fauor subdueth al our vntulie passions vnto reason: her presence maketh the clouds of our mind's cleare, and quencheth the fire of our violent lusts, and setteth so good an order in al our actions, that covetousnes, lust, desire, or vnhonest loue hath no place in our affections. Al is pleasant, agreeable, and in good order where she gouerneth: she is the

pillar

pillar of force, the buckler against al excesse, & carnal pleasure; leader of the eies, the rasor of euil thoughts and the rod of dissolutnes. By her, *Hercules* ouercame the labors of *Euristheus*, and at length was crowned with glorie amongst the heathen gods. But as we must cōsider her here, she is the rule of al pleasures, that tickles our sensles, and natural appetits. *Habent a voluptatis inter libidinem, et stuporem naturae posita, cnius duæ partes: verecundia in fugâ turpium, honestas in obseruatione decori.* Her purpose is to shew you paricularlie howe yee should posseſſe your vessel in holynes (as the Apostle saith) and behaue your selfe discreetlie in al your actions, ordained both for the sustenation, and recreation of your bodie.

1. Cor 9.18.

Chapt. 17.

How a young Nobleman should be continent.

VVhat tongue? what hand? what mouth, or pē is able to exprefſe ſufficiently the shame, & deteſtatiō of thofe mē who forgetting their qualitie, their rancke, their Nobilitie, yea their verie name, not onlie run from on baudie house to another, & wallow thēſelues in al ſort of filthines, but alſo brag therof, in couting vpō their fingers ends vnto their cōpanions where they haue beene? Their impudencie is ſuch, that they glorie not onlie in their ſhamful actiōs, but alſo dare brag of that, which they were neuer, nor neuer ſhal be able to effect, (except in their polluted thoughts) ſeeking to diſhonour manie honorable La-

dies

dies by opprobrious reports. How manie vaunts of such a gentlewomans fauour, of whom hee is not knownen by eie sight? To such men I maie iustlie saie as *Demosthenes* reproached the *Athenians*, that they neuer spake of peace but in mourning gownes, and after the losse of their parents at the warrs: in like manner these men talke neuer of Continency, and Chastity vntill the time they see the raso in the chirurgians hāds, and that they are warming themselues betweene two fiers. I exhort you therfore in time Gentlemen to beware of incontinencie, as the efficient cause of al miseries: it altereth, drieth, and marreth the whole bodie, it weakeneth all the iointes, and members, making the face blobbed & yeallow, shortning the life, diminising the memorie, the vnderstanding, & the verie hart as *Hosea* saith. Gods wrath hath neuer suffered this sinne to escape vnpunished, as *Davids* adulterie was the death of threscore thousand *Isrælits*, and *Salomon* his fault made him lōse his sonne & the tenth part of his Kingdome. The transgression of this commandement caused the subuersion of *Sodome* and *Gomorrha*, and of manie other Citties and townes. It is Satans Instrument to the intrapping of soules vnto their owne destruction; as *Balaam* taught *Balaach* how to cause the people of *Isræl* to offend the Lord in committing Idolatry by the fair weeme of his lād. In prophæ Histories, ye maie obserue, how it hath bin the death of manie kings amongst the heathē, as *Alcibiade's*, *Danade's* King of *Persia*, *Dem's* the younger, *Hieronimu's* king of *Sicilia*, *Agamemnon's* the rauisher of *Cassandra*. So did *Amintas*, *Aristocrates*, *Periander*, *Timocrates* king

Hosea.4.

Num.25.

1.Kings,12.

Gen.19.

Gen.31.

of

of *Cyrene*, *Tarquinius*, *Appius Claudius*, and an infinite number of Nobles in our owne Chronicals died miserably through this offence. And I would haue such men as delight in this sin, to tel me where euer the voluptuous man died in peace, & disposed of his old age? *Tiberius* complained that he was a *Sodomite*, *M. Antonius* that he was an *Adulterer*, *Heleogabalus* that hee was both. Possesse then your vessel in cleannes, & abstaine from the frequentation of impudent *Faustina's*, and vnchaste *Lay's*.

Chapt. 18.

Of a young Noblemans diet in eating, & drinking.

AS sobrietie is a salutarie preservative against incontinencie, according to the *Comicke's* saying, *sine Cerere & Baccho friget venus*: So on the other part, I thinke Gluttonie and Drunkennes the mother of al vices: Which made the ancient *Romanes* rip out the bowels of their dead bodies, as the chiefe causes of al dissolutenes, & vnworthie to be buried. What operation can a minde make, when it is darkened with the thicke vapours of the braine? Who can thinke that a faire Late filled ful with earth is able to make a sweet Harmonie? Or who can see the bright Sun clearely in an obscure, and clowdy daie? no more is the minde able to exercise anie good function, when the stomacke is stuffed with victuals. How ought Noble men then, whose mindes are ordained to shine before others in al vertuous and laudable actions, stop the abuse of abho-

Zerent.
Enn. Act. 4. sc. 5.

minable Epicurisme, and as wise *Cato* said, *eate to live, and not live to eate?* You should not be like vnto *Philoxenus, Apitius, Gallonus, Albinus, Abren*, and such others, who had their hearts amongst their bowels, and their Soule in place of salt, to keepe their bodies for a little time from corruption (as *Plinii* speaketh of his swine.) To preserue then a chast minde, & a healthfull bodie, obserue these few ordinances of a sober diet.

In primis that yee consider the company, where yee shal dine or sup, before yee alke what cheare. For the master of all pleasures himselfe commended *Chilon* in that he would not promise to go vnto *Perianders* great feast, before he knew what other company he had invited.

Inst. lib. 1. 3. Next in respect that Play (as *Fabius* saith) sheweth no better the nature of a man, then the table doeth at dinner and supper: Yee shal follow his *Maiesties* pre-
scription in the forme of your meat eating. Bee neither uncivil like a grosse Cynicke, nor affectuall niggard, like a dainty Dame, but eate in a manly, round, and honest fashon. Use most to eate of reasonable grosse, and common meates, as well for making your body strong, and durable for travell at al occasions, either in peace or in warre, as that yee may be the hartier received by your mean friends in their houses, when their cheere may suffice you. Neither doth his *Maiesties* precept, and good realons ad-
ded thereunto, nor yet his *Higbnes* obseruing thereof, moue manie men, who seeme to be out of all appetite, and to haue lost their stomackes, disdaining al ordinary and good common cheere, like wiues that long. There stomackes must euer be prouoked with some delicacy,

like

like vnto a blunt edged knife, that euer must be in sharpening vpon the whetstone. Wherfore they are not able to keepe this nexte precepte, prescribed both by his Maiestie and Seneca.

Senec. epist. 96.

Let al your food be simple without composition of sawces, which are more like medicines then meate, because they serue only for pleasing of the lust, and not for satisfiying of the necessitie of nature; yea they are verie hurtful vnto the health, as yee maie learne of the Physitions, who saie that *simplex ex simplici causâ valetudo*, and of Horace in many good verses.

Hip. Aph. 1. 17
Sat. 2. 1.

Eate neuer vntil yee haue an appetite: for then (as Socrates said) *fames condimentum optimum est*, hunger is the best lawce, as *Darius* drinking of the puddle wa-
ter said, he neuer tasted of so good a cup of drinke; be-
cause he never thirsted before.

Xenoph. in di-
ctis & factis
Socr.

Beware of eating excesse of meate; for according vnto the most skilful Physitions opinion, it is the preseruation of health not to be filled with meate; & when a man eateth more meate then his stomacke is able to digest he becommeth sicke.

Hip. 6. Epos.
Sect. 2.

It is no waies comely to dispatch affaires, or to bee pen-
sive at meat. Keep therefore an open and checrefal coun-
tenance, entertaine pleasant, quicke, but honest dis/cour-
ses, when there is none at table better then your selfe,
otherwise it becommeth you to heare vntill the time
yee be asked.

Now as for your drinking I wil not tie you vnto *Au-*
gustus his law, to drinke but three times at a meale, as
Ausonius commandeth: but least I should offend a-
gainst *Democritus* his rule; if necessitie require, I wil

Ausonius in
Grypho.

not desire you to stay at the fourth cup as vnfornunate; nor will I go so high as the Mystike lawe, *vel toties ter-
nos*; onlie I wish you never to drinke more then nature requireth, nor that yee should vrge or importune anie man to pledge you. For you know not whether he wil surfeite (as manie doe) or if he haue as great delight to pledge you, as you haue to drinke vnto him, or whether the constitution of his bodie wil so wel awaie with it, besides the impairing of both your names, & wounding of your soules.

As for the drinke it selfe, I thinke it is best to accustome your selfe vnto the Countrie where you are: for all affectatiō is to be shūned, not that I vnderstand, you should imitate the abuse with manie, who are not contented to drinke pure wine or beare, but they must haue double beare, march beare, *Spanish* wine *French* wine, and all other wines that can bee had for monie; yea wine of it selfe is not sufficient, but sugar, and sundrie sorts of spices must be drowned therin. But espe- ciallie I wish you be aware of drunkennes, which increaseth with age. It were *Hercules* labours to shew you what damage both your bodies & mindes do receiue thereby: The whole bodie is impaired & shaken with guts, siatticks, palzies, apoplexies. And seeing our bodies are earthlie, euuen as when there hath bee some great dash of raine, the earth is soaked and resol- ved into mire, so that no tillage can bee made in the same, no more can the minde of a drunken man, be ca- pable of anie good instruction.

*And so albeit ordinarie times woulde bee kept in
meate and drinke, yet use your selfe sometimes so, that a-*

nietime of the four and twentie houres maie be alike
unto you: that therby your diet may be accommodated to
your affaires.

Chapt. 19.

Of sleepe.

Hippocrate speaking of sleepe (which is prouoked by meate) saith it is good to sleepe according to nature, meaning in the night, as his Interpretor expoundeth, and natural reason confirmeth, & approueth. When can a man awake more naturallie then in the day time? His natural heat being dispersed through his body, which is gathered together in the night, the light shining and the health requiring: as one the other part the coldnesse, drowsinesse, & darknes of the night sheweth, that it is most proper vnto sleepe, besides the examples of the *Toprobans*, who are very barbarous, and of the brute beaults, which follow the instinct of nature.

Prog. 3.1.2.
Galen, ibid.

Moreouer the verie ancient fables, which faine sleep to be the nights sonne, may be a sufficient prooife, that the night was ordained for man to rest in. Wherefore I can not but pittie the life & custome of many Nobles, wholike to the *Lychnobies*, and *Helicgabalus*, peruerter the course of nature; fearing as I suppose that the sunne should behold manie of their vnrule actions.

Plin. nat hist.
lib. 6. c. 22.

Heginius.

Nasales Comes

Sene. epist. 123

Take the your rest at your time appointed by God, yet moderatly. For it goeth much by vse; for this cause Aristotle held euer in his hāds a boule of brase ouer a bason, to the ende hee might waken, when the boule

fel out of his fingers through a profound sleepe.

Cast a waie al cares when you goe to bed, as your Chalmer thus counceleth you.

Protinus ante meum, quicquid dolet, exuelimem.

It is better to lie vpon your bellie then vpon your backe, both for the strengthning of the naturall heate of your stomacke, and bowels, to make a better digestion, as also because the lying vpon the backe heateth the raines, hardeneth the fleame, which breedeth the grauel, and causeth manie incubies, and phantasies vnto those, who are subiect vnto bad humors. But the best of al is to lie downe first vpon the right side, to fortifie the heat of the liuer in the second concoction, & that the hart be not troubled & charged with the heauie burthen of your supper; albeit I knowe that a great number of Philosophers are of the contrarie opinion, that the leaft side is the best to be first lien vpon.

Howsoever you lie, take no heed to any of your dreams:

Somnia fallaci ludunt temeraria noctu:
and al Prophesies, visions, and prophetical dreames are accomplished, and ceased in Christ; And that errony proceedeth from ignorance, and is unworthy of a Christian, who should be assured *omnia esse pura puris.*

Chap. 20

Of Apparrel.

Next is followeth to speake of Rayment, the one putting wherof is the ordinarie actio after sleep, which is so necessarie, that if it be missing there

is nether goodnes of person, beautie of the body, nor anie good fashion of carryage that is able to make a man esteemed. For it is a lamentable case, when they saie such a one would be a proper handsome man, if hee were wel arraied. But in this land I should rather wish there were some *Athenian Nomophylackes*, and *Censures* appointed, as at *Rome*, to see that men should be as moderate in their raiment, as in their diet. Then doubtlesse manie young gentlemen would haue rents and possessions, which now haue none. They haue put their lands, which cōtained a great circuit, vp into a little trunck, and hold it a point of policie to weare their lands vpon their backes, that they maie see that noe wast be done by their Tennants. But alasse when they would spred abroad their gaie cloathes againe into a longe feild, or a pleasant parke, they are so shorte that they cannot reach one ridge length, & so are dubd Sir *John Had-land*, knights of *Pennilesse bench*.

Obay therfore his Maiesties Instruction in being neither too superfluous, like a deboshed waister, nor yet over-bastly clad, like a miserable wretch, not artificially trimed like a courtisan, nor yet ouerfuggishly cloathed, like a courtie clowne, nor ouer lightly like a Candy souldier, or a varney young Courtier, nor yet ouer grauely, like a Minister. But in your garments be proper, cleanly, and honest, weareing your cloathes in a carelesse, yet a comelie forme. None of you should exceed the boūds of your quality & reuenues: For he maketh himselfe a mocking stocke to the worlde, who shyneth a far of in his scarlets, and glistering gold lace, like a king of a Stage plaie, and whē hee approacheth neare, hath nether a suitable compa-

*Cic. Pison. 2.1.
Clodia. pro. sexi*

nic of followers, nor a liuing to maintain that brauery, nor yet is of that qualitie, and rancke, vnto which such costly and gorgeous apparel doth appertaine, nor doeth the time or place require. Hee (like the mil-lars Asse carrying the Godesse *Ipis*,) thinketh that euerie one who saluteth his faire cloathes, doth honour himselfe: but if a man could look through his gay coat, to see what were within him, he would be astonished, as one going into the Temples of *Egypt*, which were so faire without, having no thing within but a wilde catt, or some such like monstrous beast: thus is the world of- ten times illuded with the external fées.

Make not fooles of your selues in wearing long haire or nailes, which are but excrements of nature, and bewray such misusers of them to bee of a vindictive, or a vaine light nature. For (as the learned Count saith) *nemo comatus, qui non sit Cinaedus:* whosoeuer delighteth in his long haire, or maketh a vow in keeping ther-of, doth sacrifice vnto the Goddesse *Cotys*: Wherfore *Pheredes* meeting with such a young man, couered his face with his cloake. *Doth not nature it selfe teach you, that if a man have long haire, it is a shame vnto him,* and that he denieth his kinde? Some cannot be cōtent as God made them, but as though they were hudled vp in hast, and sent vnto the world not fully finished, must vse drugs, balmes, ointments, paintings, *lac virginal*, and what not? To amend the least faultes not amisse, but lie vpon these frownsing irons, poking sticks, and brushes, that must euer serue to keepe countenance with al, in company, in stroaking vp their mustachoes. Others smel so sweetly, as if they were new arrived frō

skies.
End. 7.

Picus Miran.
epis. 9.

1.Cv. 11.14.

Arabia, and had brought home some perfumes from Horontia, but they know not, that they smel best, whē they smelleast, & that they stinck in their sweet odors.

Posthume non bene olet, qui bene semper olet:
for my owne part, *Malo quam bene oire, nil olete.*

Mart. lib. 6.
Epig. 55.

Chapt. 21.

Of Riding of great horses, Shooting in a long Bow,
Racing, and Leaping. / Vrestling and band-
ling of your Armour.

TO alleadge Plato's and Aristotle's carefulnesse in making of laws cōcerning the exercises of yoūg men in their owne time, and citties, or yet to tel you of the Olymian, Nemean, Pythean, and Isthmian plaies of the Grecians, or the Lacedemonian wraſtling place, and the Corinthian Craneum, or yet to mentiō vnto you the reliques of the Theaters and Amphitheaters at Rome, it were oulie to prale the Athenians amongst themſelues, in respect yee can embrāce them too much without commendation. Wherefore I tel you of those exercises, which are fittest for your qualitie, and how yee shoulde vſe them moderatlie for your recreation onlie; (not making a craft of them, as if yee were borne onlie for ſport and plaie) imitating Virgill for a pattern, who ſetteh the down very orderly thus.

*Ante urbem pueri, & primaeo flore iuventia
Exercentur equis, demitantq; in pulvere curru.
Aut acrie tenuant arcus, aut ienta lacertis
Spicula conorquent, curſuq; ictuq; laceſcant.*

ADM. 7.

*Riding, and Shooting were two of the three praisles gi-
ven vnto the Noble Persians, & therfore are wortlie of
the two first places amongst exercises, as they were
engrauen vpon Darins tombe:*

*Darius the King lieth buried here,
VVho in Riding and Shooting had never Peere.*

Yee should learne to ride nowe while the sinewes
of your thyghes are not fully cōsolidated: & your prin-
cipal study shoulde bee, after that yee have learned a
comelie carriage of your body in the saddle, to practise
most these things, which are most requisit at the wars;
as to runne vwell at the Tylte, when your bodies
are able; to leape on horse-backe at enerie side without
styrop or other helpe, and especiallie while he is go-
ing, and being therein expert, then armed at al points
to assaie the same, the commoditie wherof needeth
no declaration. Also to run at the ring with a comelie
fashion is as honourable for a Noble man in al honou-
rable cōpanie as it is shame for him, to rū his Lance a-
gainst the poit, turning his face awry, or not to be able
to keep his horse within the rinck. Learne al the maiks
of a good horse; and be able to name al sort of haires, to
judge of his age, of his diseases and remedies, not onlie
that yee maie discourse of al things pertinent thereunto,
as becommeth an *Horseman*, but also that you maie
see them applied for your owne priuat vse.

As the *Romans* speaking of wars, would cal it the chiefe
honour, ground and preseruation of their wealth: (for
that through warres they had the greatest parte of the
world;) in like manner when occasion is ministred vnto
vs of *Archerie*, we *Brittaines* maie cal it the honour of

our Coutrie; because this Realme through that goodlie defence hath oftentimes wonne great fame and victorie against our enemies. Therefore al Noble men and Gentlemen, vnto whom chieflie the honour or dishonour of warfaire redoundeth, shoulde entertaine this pastime of *Shooting* in the next place vnto *Riding* of great horses. I need not alleadge the *Parthians*, nor *Cæsius* answere vnto the *Arabian Astronomer*, confessing that he was more affraid of the *Signe Sagittarius*, then of *Scorpio*, when both his *Majestie's* guardes & the *French King's* are yet called the *Archers* of the *garde*.

But wholocuer woulde learne the right fashion and order of *Shooting*, and how to obtaine vnto the perfection thereof, let him conuerse with *Master Ascham* in his *Toxophilus*, wher he doth teach it, as most profitable to preverue the health, to encourage the minde, strengthen the sinewes, cleane the pores, to cleare the senses to make good digestion, and to wrestle against a number of diseases in the bodie. Where in so doing the loue which he did beare vnto his countrie manifestlie appeareth, and that he rendered the old glorie of *Brittaines*, in seeing it decaie, by endeuouring himselfe to reviue it againe, as also that for his singular gifts and great learning he was able to make a booke of a much higher subiect.

Epaminondas dailie exercised himselfe in *running*, to the intent that either he might ouertake his enemy in the chace, or if extreme need required, escape from him. Semblably did the worthy *Achilles* before him, who of *Homer* therefore is comonly called *swift foot*. *Alexander* being a childe excelled all his companions

Appian de bello Persico.

in running. Who being demanded on a time to runne at the great game *Olympus*, answered wisely, that hee would haue run very gladlie, had there been any kings.

To Running I adde Leaping, and Jumping, omitting the agilitie of valiant *Marius*, who being fourescore yeeres of age, and seauen times *Consul* before, exercised himselfe in running daily among the young men.

Wrestling is a good exercise, so that it be with one that is equal in strength, or somewhat weaker, and the place be soft, that in falling your bodies be not bruised. There bee diuers manners of wrestling, but the best, both for the health of body, & exercise of strength is in laying your hands mutuallie one ouer an others necke holding each one other fast by the arme, and clapsing your legs together, to enforce your selues with strenght and agilitie to throw downe each other: vndoubtedly it shalbe found profitable in warres, in case yee be constrained to cope with your aduersarie hand to hand, either of you hauing your weapon broken, or lost, and it hath beene seene that the weaker person by slight hath overthrown the stronger, almost before he could fasten on the other anie violent stroakes.

Mars his field where these exercises were solemnized putteth mee in minde of Swimming, which recommends it selfe sufficientlie, if you wil consider a little how manie both noble Citties, Puissant Armies, & valiant Capraines haue bin saued by it, as *Rome*, which *Horatius Cocles*, saued from a perpetuall seritude of the prowde *Tarquin*. *Lucratius* his victorie testifich sufficientlie, how profitable swimming was in the first wars betweene the *Romans*, and *Carthaginians*: Iuli-

us *Casar* at the battaile of *Alexandria*, and before him *Sertorius* that second *Hanniball* at the battaile against the *Cimbres* escaped by swimming. The great king *Alexander*, when he went against the mighty king *Porus* was sorry that he had not learned to swim before that daie. Wherfore albeit it bee not much vsed of Noble men, neuerthe lesse if you wil consider the hazardes & dāgers of battaile, I doubt not but that yee shal think it as necessary as any exercise I haue spokē of hitherto, & wil esteeme wel of mee that would keep nothing from your knowledge, wherby your person maie be in euerie leopardie preserued.

Handling of Armes (especiallie of such as maie serue in warres or necessitie,) is an exercise worthy to be vsed: for if it be lawful for a man to defende himselfe frō violence, it is both lawfull and conuenient not onlie to weare a weapon, but also to vse it. *Hee that desireth peace, saith Irenaeus, let him prepare for warre*, as wee say weapons bode peace. The exercising of them sowples and strengtheneth the ioints and members of the bodies; yet there is a moderation to bee kept, both in times and persons, with whom you exercise them. It is not fit that you fence with everie fellowe, or that you keepe alwaies a foile in your hand, & wheresoeuer you bee in companie to be pearcing and running against the wals of the house, or making foiles of your armes, as manie doe. Nether would I haue you to put your confidence in your skil, as manie a cowardly courage is puffed vp vnto his owne destruction: but thinke that true valour is to ioine neare with your enimie and to make him lose his scrime. The tossing of the pike, the

Barriers, the tilt, and such like Martial exercise, are fittest for your qualitie. But the Fence (being the begining of manie quarrels, tumults, blowes, and broken faces; yea oftentimes the cause of blinding of the eies, and of singular combats) should be forbiden in our common wealth, as the exercises of cuffing with the fists, taught by *Anycus & Epeius*, and of wraftling, by *Antaeus* and *Cecyo* were discharged in *Plato's* cōmō wealth: because it is no more profitable for the wars then they were.

Plato in reip.

Chapt. 22.

Of Hunting, and Hawking.

Maro hath not forgotten to recommend vnto you by precept, and example in sundry places the pleasant exercise of hunting so much vsed by *Xenophons Cyrus*.

Venatu invigilant pueri Silvasq; fatigent.

It portis iubare exorto delecta iuventus.

Where it appeareth by *Dilecta iuventus*, that hee vnderstandeth you young Nobles, thinking that there is noe exercise so proper vnto you as Hunting, with rūning hounds, wherby your bodie is disposed to endure patiently, heat, raine, wind, cold, hunger, and thirst; your minde made voide of al idle and naughtie cogitations, as it appeareth by the chast *Diana*. Hunting formeth the Judgment, and furnisheth a thousand inventions vnto the Imagination: it maketh a man couragiōus and valiant, in his enterprises: It teacheth him the situation of mountaines, plaines, the courses of brooks

Act. 9

4

and

and riuers. How am I able to reckon, the surprises, the strategems vsed for the obtaining of victorie, according to the beastes you doe hunt, which all are requisite & imployed without difference at the warrs, the hunting of men; for at them both your whole endeauours are to take, or kil. Morouer hunting is so pleasant, that if rea'on were not obaied, manie could not returne frō such a exercise more then *Mithridates* who remained seauen yeares in the forrest.

The things that you are to obserue in this exercise (to my skil) are, that you know the nature of beastes which you are to hunt, their wiles, the time and season when they should be hunted, the places where they remaine in winter, and where in sommer, the winds which they feare and flie from, to finde them out, to knowe their courses, and whether they be for land or water; to flesh a dogg, vncouple houndes, followe them, keepe standing, that ye can blow the morte, the retrait, the chale, to hollow the time, to holde in time, to let slip in time; and especially that you can hunt in time and not at all times. For if you negle^ct your necessarie affaiers, you deserue to be punished with *Lycaon*, and *Acteon*, who were both hunted and killed by their owne dogges. I would not haue you ignorant of the proper tearmes of hunting, that you maie discourse therof, as wel as hunt: yet not so, that you can neither do, say, or think of anie thing besides hunting and dogges, but sparinglie, and at fit times.

As for hauking I condemne it not, but I must praise it more sparinglie, because it nether reſembles the warrs so neare as hunting doth in making a man hardie, and

skilfull in riding on all grounds; and is more uncertaine,
 and subiect vnto mischances: and (which is worst of al)
 is thought to be an extreme stirrer vp of Passions. Yet
 if you delight in it, I would wish it were moderatly and
 that your Faulkons maie bee satisfied with the diuision
 of their pray, as the Faulkons of *Thracia* were, where
 this pastime was first inuented, so that they haue no
 neede to deuour the hens, and tame poultrie. Nor I
 would not haue you ignorat how to reclaime an hawk,
 to know how manie coats shee is of, to giue her a mea-
 surable gorge, to discerne perfect enduing, to knowe
 whē shee is ful summed, to know likewise her diseases,
 as the Cray, the Fraunces and others; to heale an
 Hawke, to impe her, to cope her, and al the rest requi-
 site in a Fawlkoner.

Chapt. 23.

How you should play at Tennis, and Daunce.

The Tēnis Court, wherby I would haue you to re-
 create your minde, and exercise your body som-
 times, besides pleasure it preſerueth your health,
 in ſo farr as it moueth euerie part of the bodie. Never-
 theleſſe, I approue not thofe, who are euer in the Ten-
 nis Court like Nackers, and heat themſelues ſo much,
 that they rather breed, then expell ſicknes; nor yet co-
 mend I thofe, who blacke the Tennis keepers ſcore, &
 that haue bāded away the greateſt part of their wealth,
 either in playing great and manie ſets, or elſe in conti-
 nuing in tossing, vntil they defie the ſame game. It is

both

both an hurt and a shame for a Noble man to be so eager in that play. The Pal Maile is also honourable: as for the French Kyles, the Byas Bowles, the casting of the ston, the Barre, and such like exercisles, they are fitter in my opiniō for a Citizens prentice, & a countrey Clowne, then for anie Gentleman.

I wil not ascend vp amongst the Gods to shew you them Dancing to asswage *Saturn's* Melancholie; nor wil I lead you vnto the *Curetes*, and *Curiabantes* to seeke the first inuention thereot; nor wil I staie to tel you of *Proteus* his Changings, or *Gelos* his fable; nor wil I perswade you to imitate *Apollo's* Priestes in offering at *Delos*; nor the *Indians* in saluting the Sun; nor to heare the Harmonical motions of the Celestial Spheares with *Plato*; nor wil I shew you to make war in Dansing, as the old Inhabitants of *AEthiopia* did; nor to Daunce about the Cittie, as the *Romane Salyj* did. neither wil I repreſent vnto you the Maiestie of Princes by *Eumelia* a kinde of Daunce; nor the wanton and dissolute motions of bale people by *Cordax*. But as *Socrates* did vnto the *Grecians*, and *Lycurgus* vnto the *Lacedemonians*, I recommend that forme of Dauncing vnto you, called by the *Anciēts*, *Hormus*, which of al others is most like our ſort of Dauncing named *Numbers*, wherein daunced both men and weemen togither: which with our Diuines permission (not approouing the immoderate mouing of the feet, more then I wil describe the proprieties of *Honour*, of *Singles*, of *Two in Number*, of *Reprinſe*, and *Double*) I thinke it one of the best exercisles that a Noble man can learne in his young yeaſes, and that fashioneth the bodie best. Alwaies I commende

mediocritie in al things: for there is nothing so good, but if it be vsed with excesse wil become bad. Wherfore I praise not those Ordinarie Dauncers, who appeare to be druncke in their legs, (as *Chrysippus* Ser. vning Maide said vnto her Master) in shaking alwaies their feet, singing continuallie, one-two-three: foure; & fiue. When you go to Daunce in anie Honourable companie, take heede that your qualitie, your Raimēt, and your skil go al three togither: if you faile in anie of those three, you wilbe derided. Imitate not so much the Masters Capers, as to haue a good grace in the carriage of your bodie: this is the principal, and without the which al the rest is naught.

These are the Exercises wherein I would haue you al wel experienced, vsing them one after another, and not al together, rūning from this exercise to that, neglecting your studies, or thinges necessarie to obtaine those meere shaddowes in respect of them. The best is, that you learne but one or two of them at once, not adding your mindes more vnto one then to another with *Pamphilus*.

Terens. Andr.
Horum ille nihil egregie præter cetera
Studebas, & tamen omnia haec mediocriter.

Chapt. 24.

Of House-games.

Bar. d'Appy. 3
HIS Maiesties permission of honest house-games, as Cardes, French Cardes, called Taraux, Tables, and such like plaies, is sufficient to protect

you

you from the blame of those learned men, who thinke them Hazards; as for my selfe I thinke it great simplicie and rusticitie in a Noble man to be ignorant of anie of them, whē he cōmeth in companie: yea I would wish you to bee so perfit in them al, that you maie not be deceiued, or coulned at play, alwaies obseruing his Maiesties three conditional rules.

Daneus de
Lus. aleg.

First, that you play only for your recreation, and to resolve with your selues to hazarde the losse of all that you play for. A caution worthie to be kept of you al; for it is impossible to free a Noble man from shame, dishonor and reproach, when he is knowne and noted to bee a gamster, be he winner or looser.

Next for that cause, plaie for no more, then you care not to cast amongst Pages. VVhen you cannot loose as patientlie as win, your plaie maie bee tearmed a passion, a furie, or a frenzie: as appeareth by the tearing of the Cardes, & the throwing awaie of the Dice, the swelling of your face, the changing of your colour, and manie Lunaticke fits, which commonlie possesse thole, who respect nothing but monie. Al men are alike plaie-fellows to such a young man, and he wilbe as content of a Tinkers companie, or a base foote boies, if he haue monie, as of a worshipful Knights: such is the Diuels craft rather to kindle his hart with avarice, then to inuent the Cardes, who beare al the blame.

And last, play alwaies faire, taking heed preciselie that you come not into the use of tricking or lying in iest. Otherwise if you cannot keepe these rules, his Maiesties councel is that you utterlie abstaine from these plaies: which I councel you to doe, rather by reason, then by

execrable oaths : For alas Plaie oftentimes putteth a Castle into a capcase : of old Manners, it buildeth new Cottages, it turneth see simple, into see single, & maketh many a Gentleman go vnto the six pénie Ordinarie, who hath laid three or fowre hundred poundes vpon a Carde, or vpon one cast of the Dice, which are vtterly worthie to be forbidden, except at Tables.

Chapt. 25.

Of those house-games, from the which a Nobleman should abstaine.

Bas. super.
Dicing becommeth best debosched soldiers vpo the bead of their drums, beeing only ruled by hazard, and subiect vnto knauish cogging. Dice shoulde be throwen out of Noble mens Castles, which haue made manie a rich man die in penurie, & some to preuent the course of Nature, besides the vehement chidings, horrible brawls, & somtime strokes, that happē now & then betweene freinds. These be the reuenues and profits that this damnable marchādize affords, besides the finall reward which is more terrible; so that I thinke *Polidor Virgill* might haue ascribed the inuention of Dice vnto the Deuill. For I haue neuer read of the approued by the Heathens, or vsed without reproofe.

*Stage plaies are degenerated from the *vetus Comedia*, which Tully tearmed the mirror of mans life, they detract from vertue, and adde vnto vice, so that they may be named now the store-houses of al wickednesse;*

for

for therin is painted a *Sodome* of filthinesse to bee sold; and no thing but tales of carnal loue, Adulterie, ribaldrie, Leacherie, murther, rapes, interlarded with a thousand vncleane speeches: there you shal not onlie haue your maners corrupted in hearing these scandalous, and scurilous Dialoges, but also in seeing their gesture. I wil not insist to shew you how they profane the sacred word of God, abuse the state, breed slight regard of the magistrats authoritie. Neuerthelesse as his Maiestie doth not banish them allvterlie out of his Court, so I would not condemne you to heare them there, or elsewhere particularlie in your own, or some other freinds house, so being that they be first scene & approued by some godlie, wise, and discreet man; that you will applie your owne iudgment to detest the vice and imitate the vertue, which you see there represent. ed. As for the common plaie-houses, which may be cal led the verie sink of the Citty, I would neuer haue you resort thereto.

Delight not also to bee in your owne person a plaier vpon instruments, especiallie vpon such as commonlie men get their liuing with: because you maie imploie your time better then so: and for the most part wee see that those who are most giuen to plaie vpon them, are fantastike and ful of humors, accounting more sometimes of the tuning of their Lute, then of the entreaining and plesant Companie of their freinds.

Eneruant animos cit hara, cantus q̄, Lyra q̄.

I maie add that oftentimes the holding of the Lute hath hurt the breast, and made manie crooked bodies, as also that playing vpon instruments doth disgrace

Bar. M. 127.

Ovid. I. de. rem.

more a Noble man then it can grace and honour him in good companie, as manie thinke. For hee shoulde rather take his pastime of others, then make pastime vnto them.

Lastly I thinke the Chase (as his Maestie saith) is an ouerwise and philosophicall follie: for where al such plaies are ordained to free mens heades for a time from passionat thoughts of their affaires, it doeth on the contrarie fill & trouble mens braines with as many fashions, & toyes of the place, as before they were filled of their affaires.

Chap. 26.

Of Valour.

VAlour, which is the inherent proprietie, and individual attribute to a Noble man, and the accomplitisher of al virtue preceeding, remaineth onlie to be declared. For albeit a young Noble man be neuer so learned in Artes, and Sciences, and perfect in all exercisles, yet without this vertue hee is not worthy to bee esteemed. And because it is mistaken by manie, who thinke it to consist onlie in bragging, beating, threatening, and thundering out of al cruel menaces,

*Mugitus veluti cum prima in prælia Taurus
Terrificos citat, atq; irascit in cornu a tentat.*

I wish you to knowe that it maie be described to be an habitude of the minde, wherby a man is resolued to hazard himselfe vnto al perils & paines for the good of his Prince, Countrie, and for his owne honour, advisedlie.

By this word [habitude] wee maie obserue that

those men are not trulie valiant, who hazard theselues vnto danger, through some light disposition, or passio, as *Ajax* and *Catiline* did: nor through dispaire, as the souldier *Antigonus*, who had lost hope to be cured of his impostume: nor yet those, who indager themselues for their owne particular profit, as Spies, Pirats, Merchants, and hired souldiers doe. *Sicut non Martyrem pæna, sic nec fortē pugna. sed causa facit.*

Which habitude not being in the strength of bodie, (whefore I cal it rather *Valour*, then *Force*) but in the [minde,] sheweth vs that *Milo* was not to be accounted valiant, for bearing a great Oxe, and cleaving an olde Okē tree with his hands: nor *Tyrius* for breaking down an iron Gate with his shoulders: nor yet *Polphemus* for throwing great rocks into the sea, nor such men.

Thirdlie *Valour* requireth that you hazard your selues onlie, [for the King, the Countrie, and your owne honour.] In such actions shew your selues Capaines, when you are not accounted simple souldiers, as *Androcidas*, *Meleager*, *Camillus*, *Dentatum*, and that couragious *Scauola* did in deliuering their Countries, and Citties, from the crueltie of the enimies. Yet I wish that it be [aduisedlie,] *Non est in consulta temeritas, nec periculorum amor, nec formidabilium appetitio, sed diligenter in tubela sui Fortitudo est.* It is no lesse *Valour*, saith the wile philosopher, to shun a danger, then to runn rashly vpon it; as appeareth by *Socrates* scorning of *Laches*, & *Homers* commending of *Æneas*, & *Ulysses* for flying, as the *Lacedemonians* did at the batte of *Platees*, and *Inda* horses the king of *Scythia* frō *Darius*, and the *Turke* at this daie, who vleth cōmonly

to retire himselfe at the first skirmish , to scatter the Christian armie. Also this condition [*Advisedly*] condemneth al swaggers; they are so vndiscreete & rash in quarelling , that if a man come neere their shaddow they wil make him beleue, that he hath iustled them; or if they heare anie speake , through malitious ignorance, wil demande a commentarie of his wordes, to vnderstand what he meaneth by this, or that, to chal- lenge him presentlie into the field. Oh what a noise & stir is kept, that such a one is gon to fight! Friends must hunt after him, to know the matter, which he cannot tell , onlie hee thought such a one had offended him. Then he consulteth, if he hath sustained anie wronge, and considereth if his honour hath bin aniwais impai- red, in remitting it into his friends hands, as vnable to keepe it himselfe . This is al the discretion of manie, to dishonour themselues , and trouble their friends, with single combates , whereof I wil giue my aduile, seeing they are become so frequent and cōmon .

Chapt. 27.

Of the single combate.

MAnie men are of so litle iudgment, that they ac- count him most valiant , who hath fougthe manie combates, and that his cause hath euer beeene best, when there is nothing more vncertaine, & oftentimes vntrue , seeing euerie daie we see that da- stardlie and cowardlie fellows triumph ouer valiant & courageous souldiers, and sometimes ouer wise Cap-

taines

taines in this pernicious kinde of Combate. In respect these fellowes are euer in the Fence schoole , where if they cā but hold out their rapier, the valiant man runneth himselfe vpon it, so greate is his corrage that he would ioine with his aduersarie. Valour consisteth not in this, that a man shold be able to keep himselfe alwais vnbeaten, or vnhurt, thē their should be no valiant mā in the world: for who can hinder one to throwe a stone at him or shoot him with a pistole? Nor would I haue men thinkē that Gods assistance and power is euer tyed vnto their iust cause , they tempt God in vrging him euerie houre to worke miracles , for iustifiing of their innocencie, and condeming of the others guiltines, which the Heathē *Aeneas* acknowledged very wel in saying.

Arma amens capio, nec sat rationis in armis.

Aen. 2.

For one time that *David* triumphed in single Combate against the great *Giant* , who fought in an vniust action, we read of a thousand, who haue gotten the victorie in defending a bad cause, both for the publike & their owne particular. The historie of the Kings of *Iuda* & *Israel*, yea the whole bible are ful of such examples, to teach vs (Isaie) that Gods Almighty hand is not alwaies tied and subiect by anie natural bond vnto the right of anie people, or of some few persons in particular: but that he worketh althings both good and e vil by his powerful prouidence vnto his owne glorie, yea that hee draweth the victories, which the wicked haue ouer the good men, & the feeble ouer the strong, and the Coward aboue the Courageous, to the honor of his Diuine Maiestie , which is is only permanent &

vnchangeable. Among the Heathen you see that one *Horatius* who was a wicked man of himselfe, and defended a verie bad cause, killed the honorable and honest *Curatiens*, who were enimis vnto the *Romane* Tyrannie. Likewise the vsurper *Alexander* the great's Chāpion overcame *Darius* his Captaine, who defended his Princes lawful right, who is renoued in al histories, to haue beene a good religious Prince, agreeable and beloued of al men for his vpright Iudgment: so naked *Diosippus* the *Athenian* having onlie a club in his hand overcame the Armed *Macedonian*, having both a pike and a sword to defend himselfe in the presence of *Alexander*; whose souldiers they were both.

Therefore I councel you to consider that there is no Valour, or great Courage to be euery day swagring, and running to the field, with little or no regard of your life, which is the Kings, and which yee should preserue carefully, to hazard it onlie for his cause, as your predecessors haue done heretofore. Nothing could moue them to draw their swords, which they held of the king for his defence onlie, but the common cause. They could not be more offended with the vndiscreet words of anie man, then the Light of the Sun can bee obscured by the darknes of the Clowdes. As they requited words with words onlie, so would I haue you to do, and to say with *Tiberius*, let vs forget reports & false bruise, or giue them leasure to grow old. For if wee be angric, they maie be thought true, if we negle&t them, they shal be esteemed false. And truelie reportes are like vnto smoke, which if it haue passage it euaniisheth awaie, without anie adoe, but if it be kept in, 't wil soone take

you

you by the nose, and make your cies to water, or to leave the house.

It is a too grosse opinion to thinke that anie Noble mans honor dependeth vpon an other mans word: for properlie no man can be depriued of his honor, but by himselfe, in flying from vertue to embrace vice. Nevertheless I wil not infer that yee shoulde suffer your selues to be abused in action, rather then that should be, I woulde councel a Gentleman to *ans were a foole, according to his folly: (Homo sum, nihil humani à me alienum puto.)* The Gods themselues are iealous of their honour, as they confess:

Nos quoq; tangit honor, templis gaudemus & aris,

Turbaq; calestes inuidiosas sumus.

Quod si negligimur, magnis iniuria pænis

Soluitur, & iustum praterit ira modum.

Yea as the Doctors of Law crie out in a cleare action, *Intra clamant*: And how can or wil hee maintaine the kings, his Countries, or another mans honour, that is nether able, or willing to defend his own? There is no man I thinke of what qualitie, estate, condition, or profession soeuer, but he would be honoured and respected in his owne rancke, if hee bee not more dul and sensesse, then a blocke. If wee should suffer our selues to be dishonoured by anie whosoeuer, except it bee by his Maiestie, who maie dispose of our liues at his pleasure, our state were miserable. No, no, the *Italiæ*, who are of a far baser courage then wee, teach vs this resolution, rather to die a thousand times, then to be abused and disgraced by anie. *Phillip of Maria the Duke of Millans Kinsman*, being angrie with a poore

L.'Antequā ff
de offic. procons.

gentleman of Bergame, named *Lucio Pelsieri*, kickt him twice with his foote, thinking that hee durst never presume to be revenged: but within a short space after the saide *Pelsieri* beate the *Count Philipp* in the Cittie of *Cremona* with his pantofles. Little *Vlysses* found out the meanes to blinde that huge masse of flesh, which astonished euerie one with his monstrous greatnes. Nature herselfe sheweth vs that the little waspe is able to trouble the furious Bull: and the Beetle to vex the tow ring Eagle. And among vn sensible things it is reported that the little *Island* of *AEGINA* molested the great Cittie of *Athens*: and our owne *Island* hath troubled as much the great continent of *Franc* and *Spaine*, as euer that of *Sicilia* did *Italie*. Not that I would coucel or encourage anie man against that respect and honour, which hee oweth vnto his betters, but that I wish their might remaine alwaies a mutual respect, between vs. A mean gentleman should alwaies reuercence a great man: and a greater man should not thinke that his goodlie possessions, manie followers, and rich reuenues, can grant him anie lawful priuelidge to wrong his inferiour. The King keepes the counters in his hand, and laieth some for more, some for lesse, as it pleaseth his wldome.

I feare not *Eudamides* and *Cleomenes* scoffing, and that answere which they made vnto the *Rhetorician*, who discouled vnto them of Valour, to cousell you against him who hath or would dishonour you, to go by degrees in reuenging your quarrel, and not to begin at that, which in al reason should bee last, and the very extremitie it selfe. For I thinke it rather proceedeth of cowardlines then of courage, that yee go about at the

verie

verie first to kill your enimie, as appeareth by manie
mens practise, that tremble for feare so longe as they
see him alive, whom they haue offended; as if they had
beene wronged by them. Euerie man confesseth that
it is greater valour to beate his foe, to cause him to cō-
fesse his fault and repent, then to kill him. This is the
onlie waie to bee revenged: and therfore wee fight not
with a stone when it hurteth vs, because it cannot satis-
fie our revenge. To the ende that you maie bee fullie sa-
tisfied of your wronge, the offender must haue as great
feeling in his repentence, as you would haue pleasure
in your revenging: which made *Bias* to cry out against
that wicked man: I know that sooner or later thou shalt
repent thy iniurie offered vnto mee, but I am afraide
that I shal not see it: so said the *Orchomenians* vnto *Lyciscus*
who betraied them. Hee cannot repent himselfe
(which should bee the principall end of this combate)
when hee is killed: on the contrarie, if you will obserue
hee threatens you rather in his fale, & is so farr from re-
pentance, that hee would kil you if hee could. Alas! in
killing him, you wronge your selfe more then him: for
you haue caused him to die sodainely and vnsensibly
to vndoe your selfe and al yours for ever. He is at rest,
but you must runn day and night to escape the Sheriffs
& other the Kings Officers hands. Wherfore learne of
valiant *Cæsar* to laie of your selues, as hee did of him-
selfe: *My choller maketh not me outragious in seeking re-
venge, nor my iust wrath to be cruel in exacting punish-
ment.*

My next aduise is that you never chose to your selfe a
Second, which if you do, it betokeneth both little cou-

rage and lesse discretion, that you should bring your freind in trouble and your selfe in greater danger. For naturallie al companie causeth a greater confidence in any danger, then when a man is by himselfe alone. How vnjust a thing is it, to make a freind partaker of our miserie, and punishment, who is not guiltie of our faults? What indiscretion is it to cause a man to fight for vs, that is not offended, and for the most part knoweth not his enimie? We request men oftentimes to do that thing for vs, which we would ueruer enterprise for the. Surelie this indiscretion is vnjust, & to bee wondred at, that wee should charge a man to hazard his life for vs, vnto whom wee wil not give the fourth part of our goods: nor would hee lend you a sume of monie, without sufficient securitie: notwithstanding, as if he were instantly metamorphised into you; and yee changed into him, yee charge him, & hee obaith you, in a matter of far greater importāce. How dangerous it is, yee maie easilie perceiue; for if your Second be ouercome anie waies, then you must fight against two: for I know not wherfore an assistant should shew anie fauour to his fellowes enimie, hauing ouercome his owne, more then a souldier, should see his companion set vpon in a battaile, and not helpe him; though there bee but on a gainst him. The quarrel is not the Seconds, and therefore hee is not at his own disposition to fight, or leaue, vntil the quarrel bee ended: Hee can neither bee fauorable nor sparing, without his prejudice and hatred vnto whom he hath lent himselfe. But because your *Com-bates* are not single or double, but as his Maiesy faith of you and al your kinne, against him and all his: my wish is

that

that this sort of Combat, were as wel smothered in the effect, as the barbarous name therof is vⁿ knowne to any other Nation.

Chapt. 28.

Of deadly Feides.

O What a shame is it to haue our barbarous and horrible disobedience registered by the Kings owne hand? what discredit is it for vs all, that all nations should read that *He and all his kinne, against Ba^o.
s^o.
p^o.
r^o.* him and all his, bang it out brauely without respect to God, King, or common weale? What disgrace is it for the whole nation, to heare strangers vpbrayd vs, according to his Maiesties owne hand writ: that yee Nobles *wil thinke the King farr in your Common; in case yee a-*gree too grant an assurance for a short space to keepe the peace? Whic^e doe yee thus forget your natural dutie (if I dare a^tke you without falling into feide with you) to-wards, God, your Prince, and Countrie, to follow your particular passions? Hath not the Lord commāded you to loue your brother as your selues? Hath hee not curs-ed them that kill, and saide *thou shal^e doe no murder?* Hath not the Lord commāded you to honour & obey your Prince? Should yee not obey his Laws & Statuts? Are yee not Subiects? Shoulde you not containe your selues in that state, wherein his Maiestie hath placed you? Was it not for his own defence onlie & his State, that he gaue you armour to weare? When yee v^ele the in your own particular quarrel, do yee not deprive the

King and State of their due and right? In killing of your
 neighbors do yee not cause your Countries ouerthrow,
 and your owne death, which are the chiefe parts of our
 Politike bodie? Thinke you to escape with your liues
 more then the other parricides haue euer done heretofore?
 or that our countrie can consist with these internal di-
 sensions more then theirs? No, no, deceiue not your
 selues: for Truth it selfe hath said it, and it must be, *Re-
 gnum omne divisum desolabitur*. The examples of cōfir-
 mation should terrifie you.

Was it not the feid betweene the *Hannonians* and
Barchiennes, that caused *Carthage*'s destruction? Was
 it not the dissencion of the two Kings of *Thracia* that
 made King *Phillip* to triumph ouer them both? Was it
 not the *Prusian* & *Venetian* feid that troubled *Consta-
 tinople*, & caused forty thousand mē to be slaine at one
 time? what shal I say of the *Blacks*, & *Vvhites*, that over-
 threw the flourishing state of *Florence*? Which of you
 al doth not know that it was the three or fourescore
 yeers feid, which made the English mē triumph ouer
France? And to come neerer home, was it not the dis-
 sention amongst the Nobles of *England*, that made *Cæ-
 sar*, first conquerour thereof, (as he saith himselfe) and
 then *William* of *Normandie*, and the *Saxons*? who is
 ignorant of the great ruines procured by the long feid,
 betweene the houles of *Yorke* & *Lancaster*? And which
 of vs doth not lament the losse of our friends, by the ci-
 uil warres betweene vs and *England*? *O quam memi-
 nisse horret* what hurt and damage we receiue dai-
 lie as yet with these barbarous feids!

Wherfore I wish you al to follow *Scilurus* his cou-

cel, which he gaue vnto his 80. sonnes by the faggot of rods, to banish from amōgst vs, al hatred, feids, enuie, malice, and Iealousies, to be intirelie, sincerelie, & inseparablie conioined togither in all vnfained peace, loue, friendship and concord. *Nam vis unita fortior.* Which we maie easilie effect in subduing our own affections, whereby wee shal obtaine a more glorious victorie, then if we placed our standards in the farthest confines of *Asia* and *Africa*: our triumph maie bee more renowned, then if we overthrew the *Medes* and *Persians*. For he that can cōquer selfe-Loue, overcome Ambition, bridle his furie, and subdue the vnrulie passions of his owne minde: *Non ego eum cum summis vi-
ris comparo, sed simillimū Deo iudico.* Let vs then arme our selues against our common enemies and consider how we shal get the victorie.

Senec. epist. 9.

Cic. pro Marcel.

Chapt. 29.

How yee may overcome selfe-Loue.

Selfe-Loue is the greatest disease of the minde, and maie truelie be called the plague of man; the capital enemy of wisdome, the canker and corruption of the soule:

Plat. 5. de leg.

... *Cacus amor suis*
Ac tollens vacuum plus nimis gloria verticem.

Horat. 1. car.
ode. 18.

This passion hath not onlie beene the cause of manie *Narcissus* his changing among you Nobles, but also hath bred more diuerselie fets of Religion, and Philosophie, then euer the *Hydra* of *Lerna* had heads. WEE

should al prai with the *Spaniard*, *O God keepe me frō my selfe*: For we are more blind then *Thamysa* in our owne Faults, & more sharpe sighted in our neighbors, then *Lynceus*. It is this passion that openeth the dore to pride, vanitie, and flatterie. Wherfore without farther enarratiō of the infinit mischievous effects, which *Selfe-Loue* bringeth forth in general, and particular, I councel you al to beware and flie from it, in trying and examining your selues narrowlie with a serious and faithful search of your owne imbecillitie,

--*ne cui de te plus quam tibi credas.*

Hor. I. epis. 16.
When yee haue once found out your owne weaknes, and are able to iudge aright without al partialitie: it is a token of a sound Judgment, of a right wil, and consequentlie of a ioicful victorie.

Chapt. 30.

How yee maie overcome Ambition.

Ambition, which is an insatiable desire of honour, contends against *Selfe-Loue* for the first place among the passions, in respect that it far overcometh al the rest, as appeareth by *Alexanders*, *Scipio's*, and *Pompeius* his abstinenēce, in refraining to touch the fairest Dames of the worlde. This passion causeth Noble mindes, & high spirits to tread vnder foot al Laws, as the ambitious Doctor witnesseth saying, *Sic uolandum est, regnandi causa violandum est, in ceteris pietatem colas.* It vilifieth and contemneth al Religion, and good conscience, as *Ieroboā, Mahomet, the Turke,*

and

and *Pope* testifie, who tollerate within their dominions al sorts of *Sects* and *Villanies*: and the *Heretickes* confirme the same; for they had rather be the masters of *errours* and *lies*, then the *disciples* of *truth*.

It breaketh the bonds of *Nature*, as is euident by the cruel murthers of *Parentes*, *children*, *husbands*, *wiues*, *Brothers*, and *neare kinsmen*, and the hainous facts of *Absolon*, *Abimelech*, *Athalias*, *Romulus*, *Sei King of Persia*, and of *Soliman the Turke*, besides our owne dailie sight and experience. Ambition in a worde is that *vacuum*, which cannot bee found by the Philosophers; that *Ixions wheel*, *Phaetons chariot*, and *Icarus* his *wings* figured by Poetical fictions. Through Ambition onlie the three partes of the worlde coulde not fill the three corners of *Cæsars* and *Pompeius* hearts: the one would not indure a companion, the other would not acknowledge a superiour.

*Hac Crassos, hæc Pompeios evertit, & illum
Ad sua quidomitos deduxit flagra Quirites.*

And as *Nero*'s Arbitr writh elegantlie, the whole world was not sufficient for their Tombes in these ver-
ses, which with the former I recommende vnto your memorie:

*Crassum Parthus habet: Lybico iacet aequore Magnus:
Tertius ingratam perfudit sanguine Romam.
Et quasi non posset ut tellus ferre sepulchra,
Divisit cineres: hos gloria reddit honores.*

To subdue this affectiō you must not mouē higher then your wings wil permit. Limit your aspiring desires and ambitious thoughts within the compasse of your capacity. Let euer your merits march before your pursuict,

Lucan. I.

Inven. Sat. 10.

Petro. Arbit.

and thinke to attaine vnto some honourable charge & office of his Maiestie through your owne deserts, and not by the fauour of your friends, or greatnes of your Pedigree. Asprie euer by honorable & lawful meanes; otherwise be yee neuer so highly exalted & advanced, your honour shal be but smal. To betraie your Prince, to sel your Countrie, or to cōsult with the Deuile to get either honour or riches; your shame shal euer exceede your Glorie: and your punishment bee greater then your recompence before God.

Chapt. 31.

A remedie against Loue.

1 Cor. 13:6 **O**VR third mortal enemie, which we haue to fight against, and ouercome, is *Carnall Loue*; a most furious & dangerous passion: these are the three infernal furies: the three capital enemies of our saluation; the *Devill, the world, and the flesh*; these are the three general & vniuersal passions, which comprehend all that is in the world. *Quicquid est in mundo* (saith the Apostle) *est concupiscentia oculorum, aut carnis, aut superbia vitæ.* This last foe, which the Courtiers cal simply *Loue*, is cōmon vnto man & beast, & turneth men into beasts. It was *Circes* cup, & that Potion, which metamorphisēd *Vlysses* his followers. This is a strong and puissant enemie; therfore yee had neede to come furnished with complete armour to overthrow him. *David* could cut of the head of *Goliath*, & yet was not able to resist *Bathsheba*. *Sampson* could slay the *Philistines* with the iawbone of an *Asse*, & yet was made a slave to *Dalilah*. *Hercules* performed so many incredible labours, that his

Talke-mistres was faine to crie out, *Defessa sum iubedo*: & yet for al this was cōquered by this enemie, & made to spin on a Kocke by *Omphila*. Yea the Gods thēselues were ouercome by this enemy, who hath his quiuer ful of diuers arrowes, some with heads of gold, & some of siluer. You must arme your selus against the shot thus.

Abstaine frō the company of these impudent *Lais*, who with their painted faces, smooth tongues, & glancing eies study to entrapp young Gentlemen in their snares; as also from reading of Loue Pamphlets, which corrupt a chast minde no lesse then bawdy talke.

Consider that the beautie of a woman is like a floure that withereth, and that manie haue perished therby; and it is a glorie to triumph ouer it, in regarding it noe more then *Xenocrates* did faire *Phrynes* inticements.

Awaie with these diabolical inuentions, and vnlawful meanes, which manie vse to satisfie their filthie lust, as the laying of a wagtaile, or a wrynecke vnto your hart; these drugges, and hot drinks, these inchaunted riings mentioned by *Ariosto*.

Pin. I. Pyth.

Song. 7.

Beware likewise of these feareful superstitions, as to watch vpon *S. Johns* euening, and the first Tuesdaie in the month of March, to coniure the Moone, to lie vpon your backe hauing your eares stopped with Laurel leaues; and to fal a sleepe, not thinking of God; & such like follies al forged by the infernal *Cyclop's* & *Plutoe's* seruants.

Receave not those foolish fauours also; as bracelets made of haire, the halfe of a ring, Letters written with bloud: which bewich oftentimes the chast minds of manie Noble youthes.

Sit procul omne nefas-

If your passion bee too great, and that your affection is much inclined to loue, breake it into sundrie desiers, as the *Poet* teacheth you.

*Cum morosa vago singultus in quine vena,
Coniuncto humorem collectum in corpora queq;*

Pass. 6.

Resist it in time, and shift it in changing place and cōpanie, or smoother it with better thoughts: for a little thing maie turne you, if yee would consider things in themselues, and as they are of their owne nature. *Plutarck* laments, and bewailes the death of his daughter in remēbring only the fopperies of her childehood; and it was *Cæsars* gowne that troubled and disquieted al the Cittie of *Rome*, which his death did not. In like manner the remembrance of loue-tokens, of a kisse at your farwel from her, of some particular actiō, of a last commendatiō wil affliet and trouble you: yea the very sound of her name.

Eccl. 2.

... His se stimulis dolor ipse lacebit.

Al these things are nothing in respect of the essence of the subiect, which moueth your passion, & kindleth your furie. And seeing the formes of loue are variable & divers, as yee may learne of the *Poets*, that it cannot be limited or bridled by certaine rules: my best aduise in this Combate shalbe the *Apostles* precept (which of it selfe is sufficient) if it were wel obserued (to wit,) *carnem cum vitijs crucifigamus, that you mortifie the wantonnes of your flesh*. This is the best amulet, and most loueraigne couter-poison against al *Cupids* venomous darts: and the allurements of *Venus*.

Rom. 8.
Gal. 5.

Yet lest you should thinke, I plaie the *Menedemus*: I

coun-

council you not to abstaine frō the frequentatiō of vertuous Ladies: which I thinke as profitable to forme your Ciuil behauour, and quicken your wits, as I perswad you that the haunting of those *Calypso's* are hurtful both for soule and bodie. It belongeth to such images as *Pigmalion* made to be liuelie and senslesse al at once; for my selfe, I euer accounted the conuersation of honest Dames the Schoole of honour for a younge Gentleman: neuertheles I wish you alwaies to obserue a mediocritie in al your visitations, and that you bee euer vpon your guardē, cheiflie amongst those who are faire, of a comlie, gracious, and alluring behauour. It is follie and lack of discretion, when you suffer your seluesto be lead into an vnconsiderate affection. Imitate the Comædians in playing your part onlie in words, except your suite bee vnto her for marriage, which requires in al reason, sound affectiō, & true loue.

But before euer yee inuocate *Hymenæc, Hymen*, or offer anie sacrifice vnto *Juno*, my councel is that you trauel: as I wil serue you for a Guide, the best I can, in this next booke: that in *France* & other Countries yee maie perfect, and accomplish that perfection, which is requisite in a Noble mā. For trauelling is the best way to performe that, as also it is a most excellent and soueraigne preseruatiue against *Lone*, according to *Ovid's* owne commendation in manie places.

*Tu tantum, quamvis firmis retinebere vincis,
Iprocui, & longas carpere perge vias.*

TO

TO THE RIGHT HONORABLE
ROBERT, EARLE OF ESSEX
And EWE,&c.



ight Honorable According
to the common custome observed at the
parting, and farwel of freinds, I humbly,
like the poore Perlian, do present this book
for a little token of my great good will to-
wards your Lordship: praying most hartilic the best Guid
of al Trauellers to conduct, and preserue you, both in
bodie & soule, from the cruelden of Cyclops, the veno-
mous cupp of Circes, and from the entysing voice of the
Syrens beyound Sea, Et quodcunq; mali est.---

Truncoq; simillimus Hermæ, I point out the waye,
which I wish your Lordship, and al other Noble Trauel-
lers to keepe. So hoping that my affection shal excuse my
presumption herein, and that your Lordship wil accept as
fauourably of my smal offer, as Artaxerxes did Sinætas
bis two hand fuls of water, I humbly take my leane, in
signing eternal obedience unto

Your Honours
Commandements.

I. C.



THE SIXTH BOOKE OF NOBLE
Institution, shewing a young Noblemans
Dutie in Travailing.

The Summarie



Travailing hath euer been esteemed and vsed, as the principal & best meanes, whereby a young Noble man, or anie other maie profit his Prince, his Countrie, and himselfe. It is the true Science of Pollicie, and the good Schoole of al gouernmēt. There are no rules of Moral Philosophy so sure and certaine as thole, which wee learne by other mens examples. This made *Minos* and *Rhadamanthus*, *Solon*, and *Lycurgus*, *Plato* and *Pythagoras* enterprise so great voyages, to frame their Laws out of that knowledge, which they obtained by obseruing the maner of forraine governments; in choosing the best Statutes, and leauing the worse: taking out of one and another, that which they thought best for their owne States. For it is nothing to heare and see manie things, if the Travailer iudge not and retaine that which serueth for his profit

and vse: Hee must waigh and measure al things with the weight and rule of reason. Wherfore yee younge Nobles of great Brittan having formed your judgments by this discipline premitted and reformed your imagination, to represent al diuers obiects vnto your Memory, my last councel is, that yee Trauaile for the perfecting of your knowledge, if the constitution, abilitie, and strength of your bodie wil permit. To this effect, I propose vnto your consideration, *First* what I think necessarie for your preparation, before you take your iourney: *Secondly* what you should doe in your Trauaile. *Thirdly* what should bee your behauour after your returning home.

Chapt. I.

Of a younge Noblemans Prouision
for Trauailing.

After that you are assured & perswaded in minde, that it is with Gods pleasure, and permission you should trauaile, and that your Parents haue obtained his Maiesties Licence for you to trauaile; My first aduise is, that you take your *Tutor* with you (whō I presuppose alwaies to haue been a Trauailer himselfe) and your honest *Purse-bearer*, with one *Page* onlie; for changing is not good. A greater traine wil hinder you from the knowledge of manie secrets, that more privately you may attaine vnto: & also wil make you to be obserued more narrowly by the better sort of Strāgers, and scoffed at by the meaner, not without iealousie &

con-

contempt of the basest. I wish you especiallie never to goe without your Tutor, (who shalbe a faithful *Achates* vnto you) more then *Agamemnon* would want his *Nestor*, or *Achilles* could be without his *Chiron*: and as *Alexander* had alwaies *Aristotle* with him; & that great *Scipio*, who going in Embassage, tooke *Panatius* his Tutor, before the other soure, who were recōmended vnto him onlie by the *Senate of Rome*: as also *Ulysses* had *Pallas* for his guide, in al his twentie yeares travailing. Because you shal not alwaies happen vpō a gentle *Alcinous*, and walke in his faire gardens ful of al harmlesse pleasures; but shal either fal into the hands of a cruell *Cyclops*: or into the lap of some wanton Dame *Calypso*: and saile often times betweene *Scylla* & *Charibdis*, yet with *Palla's* help, and *Tiresias* his good councel (that is by your *Tutors* & *Purse-bearers* prudent aduise) you shal escape al danger. If your parents or friends wil al- low you, and your qualitie require a greater companie then your Tutor and two seruants: I councel you to choose them in *Frāce*; where you shal haue good store offaithful men and boies; who wil serue you gladlie, & be profitable vnto you, both in their natural language, and in buying of sundrie necessary things, wherin your *Purse-bearer* maie be coufened, either for lacke of the *French* tongue, or because he is not so wel acquainted with their price and fashion of counting.

Next you must prouide for mony, which is the soule of *Travaile*, as it is the sinewes of war. If your Parents or friends be contented with my first aduise of three, in your Traine: me thinketh two hundred pounds ster- ling at the least wil be but sufficient to mainetaine you

honourable: as I render vnto them this petticoant.

Ten french Crownes monthlie for your owne diet, 8. for your Tutors, 6. for your mans, and 4. for your Page, and the other foure crownes, which remaine of your hundred french francks monthly for keeping you in vse of your exercises, which I suppose you haue learned here at home, except yon continue in learning to ride, which wil cost you fifteene crownes monthlie. As for the other hundred pounds English, it wil bee little enough for your cloathes, books, trauelling, and sundrie extraordinarie charges: And so you maie add or abate, proportionable according to the number of seruants, that you wil haue or put away.

Remember to take with you foure bills of exchange for the whole yeare, with letters of aduise to be paide quarterlie by æqual portiōs in frēch-crowns of waight, or double pistolets, so you shal not be driuen to those shifts whervnto I haue scene diuerse of our countricemen put to, by long expecting of letters from home, which either their freinds forgetfulnes, or the Carriards negligence, hath caused, nor shal you sustaine any losse by the qualitie of your monie in anie countrie; but in some places both of *France* and ell-where great gaine.

I would not haue you to trouble your selfe with too much carriage: for a light burthen fare borne, becommeth heauy, & you shal finde books, as al other things at a far better rate there, then here. Also you must fashion your cloathes according to the countrey, where your residence shal bee: unlesse you would be mocked and gazed at. Wherfore I recommend onlie vnto you a *journey-booke*, wherin you should write in good order

euerie night at your going to bed al that you haue
seen & heard worthie of particular obseruation, that
day; as here I wil giue for an example some fewe lines
to fil vp the first page.

Chapt. 2.

*Some generall points to bee obserued
in Travelling*

Vyses, the patterne of al Trauellers, had not only *Minerva* for his guide, but also *Mercurius* for his dailie host, who fed him with that sweet herb *Moly*: that is, with the loue of honestie and hatred of vice, which *David* more plainelie calleth the *fear of God*, the onlie remedie against al enchantments and intaiments of sinne. Wherfore I councel you to attempt nothing without imploring Gods fauourable assistāce that al your actions maie tend to his glorie, your owne saluation; to the seruice of your gracious Prince, & the honour of your native countrie: that your carriage and behauiour be nether scandalous vnto others, nor disgraceful to your selfe: that you maie continue all waies in his loue, feare, and obedience, as you haue bin taught at home here. For the feare of God serueth for a curb, to restraine al imprudent & violent courses, that carrie men into inconueniences; and for a guid to instruct them in al things warrantable, honorable, and pleasant in the sight of God and men. And it is requisite that euerie daie according to your first institution you consult with him by your hartie praiers.

Next, seeing your cheife ende in trauelling shoulde bee to become more prudent, my aduise is that you contene not, nor misprise anie good councel, howe base soever the person bee that giueth it; respect not the speaker, but that which is spoken, and cheifly if you heare th at his life is correspondent to his words, be he neuer of so simple or bare a coat. for as *Cato* said, *wisemen* *make learne more of fooles, then fooles can doe of wise-men*: yea there is nothing so hurtful vnto on that would bee wise, then to haue a good opinion of his owne wit, or else to suffer himselfe to bee wholie guided by one man, whom he wil onlie beleeue against al the world.

Trust not, nor mistrust strangers, but keepe your selfe betweene the two, without anie demonstration of ether of them. To bee to confident in anie man, it is dangerous: and to shew that you mistrust him, is offensiue, and maketh him to bee your enimie: keep alwaies the bridle raines euен in your hande; nether to slacke, nor too straight.

Ioine the Doues innocent simplicity with the Serpents prudencie: in defending your selues from other mens subtil deceipts, & cousening tricks: for you must neuer deceiue, nor be deceiued, if you can choose.

Who would shew himselfe wise, must obserue both in word and action, the Lawes and customes in things indifferent of that countrie where hee travaileth: in obeying noblie and freelie all magistrates and superiours; as also in examining all their fashions with the squire of Reason: not cōsidering their strangenes, rarenes, invention, or anie such like accident in them: but truelie, naturallie according to their essence & vtilitie,

which is oftentimes hid. *Istud est sapere, qui ubi cung
opus sic, animum possis flectere.* For custome (as I haue
said) is a seconde nature, as appeareth by *Darius essaie*,
who asked of the *Greekes* what they would take to eate
their disealed fathers, as the *Indians* did, and of the *In-
dians*, what they woul'd, to imitate the *Greekes* in bur-
ning their fathers; who abhorred both his motion, and
would not doe anie of them for al the world. It were a
wonder to manie to see, or heare how in these far cou-
tries, mē make Reuerēce like woenen, women like men:
howe men in saluting one another put their finger
downe to the ground, and then vp towardes heauen:
how they turne their backs towards whom they sa-
lute: and manie such other customes; as neuer to cut
their haire, nor pare their nailes: some to cut it on the
one side, & not on the other. But to come neerer home,
and to those parts, where I wish you to trauel; I doubt
not but that you wil maruel to see how the *French* mē
are afraid of the *Seraine* (as they cal it) that the *Italian*
wil be sicke to lie vpon a fetherbed, and an *Alman* to lie
without two; that the *Spaniard* cannot drinke like a
Sueise: nor the *Sueise* eate like a *Spaniard*, (when hee
paies not for his meat) that we cannot drinke the wine
when it is lov v, which is the onlie sweet and pleasant
drinke of the Princes of *Polonia*: *Sic ratione non com-
ponimur, sed consuetudine abducimur: honestius puta-
mus quod frequentius: recti apud nos locum tenet, ubi
publica facta.*

In companie heare more willinglie then speake, &
learne of others rather then shew your selfe a teacher,
albeit your sufficiencie perhaps be greater then theirs,

that

that do speake: for it is many mens fault rather to shew them selues, then to know what other men are, and to vnfold their owne wares, rather then to purchase new.

With my consent you shal not enter in dispute and controuersie, neither with those, who are superiour in ranke, learning, or age, nor with your inferiours in a ny wile.

Notwithstanding I woulde councell you to bee discreetlie curious in al things, and with cuerie one, making your profit of all, applying your iudgement to choose that, which is most fitting for your vse, and to omit that, which is not.

And to containe this general aduise in few wordes,
sit frons aperta, lingua parca, mens clausa: and more
brieflie,*Vide, audi, iudica. Hearc, see, and say not all.*

Chapt. 3.

Of some speciall things to be observed in travailing.

2
Part of du-
ty in tra-
vailing.
Hor. 1. epist. 2.

Homer (as Horace saith)
*Vtile proponit vobis exemplar Ulyssens,
Qui domitor Troiae multorum providus urbes,
Et mores hominum inspexit*

to imitate in the interim of your travaille. Vnderstanding by [Citties] their Suburbs, Townes, & Villages, also their situation, their strength either by sea or land; their quantities, figures & circuits, togither with their Hauēs, Ports, Wals, Gates, Bridges, which yee should marke, where they a'e strongest, where weakest; their Churches, Vniversities, Colledges, Halles, Schooles,

Libraries, considering their Monuments, Images, and faire Tombes, Pyramides and Pillars: of what profession their schooles be of: what famous men of Learning flourish in them: what number of Students, what company of strangers; their orders, privileges & such like. Moreover their Arsenals, Store houses, Citadels, Castles, Towers, and Sconces, numbering their Canons, their Munition both offensive & defensive, their store of commodities, not only to nourish the people within the Land, but to helpe their friends and neighbours in time of necessitie: their streets, publike Ambulatories, market places, and noble mens houses and such like; about discouerie wherof, your *Mathematicks* shal stand you in great steed. And to the intent you maie haue a more facil accesse vnto the sight of al these, I would desire you not to spare some small consideration vpō the keepers thereof.

But [*Manners*] which are the vital spirits of al these, are much more difficult to be knowne, & require Iudgment far more, to obserue their Gouernment, whether it be *Monarchicall*, *Aristocraticall*, or *Democraticall*.

Knowing this, you should enquire of their first establishing, beginning, and who was their first King: if it be ruled by one Prince, whether it be by inheritāce, or election, howe manie races their King hath continued; how old he is; what wisdome and discretion hee is of, whether he ruleth al things by himselfe, or by his cou-cel; or by both togither: how hee is inclined to war and peace: what good care he taketh to see that euerie man hath iustice. Moreover howv manie children he hath: how, where & after what order they are brought

vp, and what hope there is of them; if he haue none who is the next apparant heire to the Crowne, either by the Lavy of the Cōtrie, or by the Law of Nature, or other pretences. Lastlie, what choice of persons the King hath about him for fauorits; wherby you shal easilie discouer his naturall inclination, abilitie, or weakness.

If it be a Common wealth; learne who are the Governoours, how manie, and of what Qualitie they be, how long they remaine in office, how, and by whom they are chosen: what is their authoritie, how manie Coucels there be; and the number of euerie Councel, how manie Iurisdictions they haue, where is the supreme, and where the subalterneate seats of Iustice, and vvhich is cōmō to al sorts of Government, informe your selfe of their Revenues; whether they be in Demaine, in Subsidies, Taxations, Customes, Pensions, Tribute, or in Merchandise and Traffique.

You shalld know, whether their forces be of themselves, by their friends, or by both togither; whether they are stronger in foot-me, or in horse-men; whether by Sea or by Land; how manie Ports, Ships, Gallies, or other shipping they haue, vvhich are their strongest harbours, and safest; which the vveakeſt, and easiest to be surprised: If their strength bee wel garnished with ſouldiers; & whether they are vnder anie other kings protection, or if they stand by themſelues.

Eſpeciallie learne who are the chiefe Noble men in al the countrie; vvhio are fit for the councel table, who are for the field; and who for both; vvhat age they are of; in what credit with their Prince, and how they are

honoured and beloued of the Commons.

Likewise you should inquire of the nature of the people, whether they obey for fear, or fauour; whether they be giue to idlenes or to paines taking; to eating, or drinking, or to both: whether they be addicted to war, or to peace: lastlie, what vertues or vices they are most giuen vnto, & *quibus modis temperanter habeatur*.

The least of these are of no small moment to be vnderstood: for besides the particular profit, which you shal reape thereby, you haue a copious and fertil subiect to worke vpō, either to reforme euils in your own Countrie after your returne, or els to moue a commotion, or pacification betweene forraine powers & nations, as you may bee imploied in hereafter by his Maiestie.

Wherfore my last aduise is, that you haue euer your *Ephemerides* in readines to write euerie night, what you haue obserued that daie: and so with Gods grace, you shal returne home againe sufficientlie instructed in al things pertaining to the good gouernment of the state. So you see, that I councel you not to employ your whole trauaile in learning the *cinqe pas*; it is your head that I wish to goe in measure. Nor is it my wil, you should consume your time, in marking the highnes of one steeple aboue another, or the difference of one bel from another. Nor that you should fixe your eies to admire the fine marble in *Italy*, to look vpon the Cardinals faire pallaces: to read al the Buls pardons, and pasquils in *Rome*: to tire your feete in running from one Embassadours house to anothers: to go from *Rome* to *Venice*, and there to be rowed in the Gō.

dels from one Curtizan to another, to swagger & fight al the night long in *Padua*: and so to spend your time, and monie badlie in base and common things, without respect of al danger, ether of bodie or soule.

Nether is, or euer shal my councel bee, that you should bestowe your long trauel, to learne how to become partial or factious, or to dissemeble an iniurie for a long time, spying an opportunitie to reuenge: nor to become arrogant, or riotous, - nor yet to cast your selfe into a Labarinth of euil thoughts, which you woulde eslaie after your returne, to bring foorth in act ether against your Prince, countrie, nearest neighbor, or your owne familie: whō I wish euer that you might honor, pleasure, and profit, directing your whol enterpryses and endeauours to their good, before your owne.

Chapt. 4.

A directorie of the wais and Countries, where a younge Noble man shoulde trauele, with some particular things pointed out by the way.

Trauelinge in my iudgment is but a liuelie Historie, as Simonides called Poetrie a speaking painting. Therefore I wil not alter that methode, which your Tutor obserued in shewing you the dead bodie. Goe on, after you haue taken leaue of your Parents & freinds to see first this short compendiarie of your long perigrination. *Great Brittaine* is the little abridgment of the great world: Here you maie see in small bounds, which hereafter you maie obserue throughout the

whole

whole continent: this is the true *Mixp̄ōxosuōs* diffused about the terrestrial glob, where al things are contained and compacted in a lesser volume.

Come then to see their Maiesties shining like the two great lights aboue; this Lād is so plesant, so populous, so abounding in riches, so fertil in corne, so rich in money, woods, and waters, the aire so cleare, & the climate so temperate, that through your whole Iourney you shal see none more.

Make *Cambridge* and *Oxford* to bee in your waie, if you come from *Scotland*: their acquaint your selues with the learned Doctors, as I doubt not, but you haue performed that dutie at home: frequent their publike Lectures, vntil you be informed of their orders, better you shal not see, nor finde greater courtely ioined with learning vntil your retурne: faile not to see one of the fairest Libraries in *Europe* at *Oxford*, for the rarest, choicest and best disposed books I thinke in the world.

After you haue taken your leaue of his *Maiestie* & the *Princes Highnesse*, & seone the vncōparable Monumēts at *Westminster*, and other places about *London*, delight your selfe in viewing his Maiesties great Shippes at *Rochester* in your going to *Dover*, wher you shal see a stronge Castle opposed to that of *Calice*.

In going to *Paris* passe by *Amians*, where you shal see both a strong Cittie, and one of the finest Churchēs in *France*, hanged with costlie pictures. For *S. John Baptists head*, you maie see foure of them elswhere, as wel as there; therfore I councely you rather to see the French Kings Tombes at *S. Deny*.

When you come to *Paris*, which is another litt'e

world: by my aduise you shal first salute the King of great Britaine's Embassadours (as in al other Countries where you goe) before you goe to the Court: & to the ende, that you maie be the more acceptable to his L. I wish you to take some letters of commendatiō from your freinds to prepare the waie, & to giue you a more facil accessē therafter.

I thinke it is a token of little courage in a Noble mā of anie good sort, if hee make not himselfe knowne to the French King, and contract̄s not acquaintāce with the young Princes and Nobles of his Court; who are both courteous and humane, as al French men are.

Hauing ſcene the fashion of the Kings Court, and that glorious Court of Parliament at *Paris*, retire your ſelfe to *Orleans*; where you ſhal make your cheifest residēce, or els paſſe to *Poictiers*. For I think theſe, two of the beſt Citties in *Frāce*, in reſpect of the wholsome-nes of the aire, the plesānes of the feilds; the goodnes of the French tongue, the commoditie of your exerciſes, the curteſie of the people; eſpeciallie at *Poictiers*, and which I ſhould haue ſaide firſt of al; for the libertie of your conſcience, & moſt frequent exerciſe of your Religion, to gether with your beſt occaſion to learne the laws, which I think ſhould be your cheifest ſtudies; ſeeing you haue onlie to perfit your language, which your Tutor taught you here. In going to *Poictiers*, or if you ſtaiſe at *Orleans*; it wil not reſent you to make a Iourneie of purpoſe to ſee my Lord of *Plessis*, who is one of the bright beames of this light, which ſhineth (praised be God) more clearelie in this Iland, then in anie other Countreie vnder the Sunne. Hee wil recō-

pence your paines with sweet and comfortable coun-
cels flowing from an honest and godlie hart, out at a
golden mouth of eloquence, for your better direction
and consolation al your life time after.

Albeit I knowe that the common course of our Tra-
uelers is from *Orleans*, to passe through *Burgundie*,
or *Barbonie* towards *Lions*; yet I coūcely you when you
take your lourny again, to go through *Poictieu*, *Xain-
tonge*, *Gasconie*, *Languedoc*, *Provence*, and to come vp
the River of *Rhone*, through *Dauphanè* vnto *Lyons*. For
the nearest waie is not alwaies the best, and the farther
waie aboure, the nearer waie home. In going through
Guienne, you shal see 1. the Court of Parliament of
Brittany, the Presidiall Seat of *Poictiers*. 2. the Court
of Parliament of *Bordeaux*. 3. of *Nerake*, which is for
Religion. 4. of *Tolouse*. 5. of *Aix in Provence*, and 6.
that honourable Court of Parliament in *Grenoble*; with
a Chamber of Halfe partie for Religion, where in go-
ing anie of the other waies, you can only see the Court
of Parliament at *Dijon*. Moreouer in taking the lefste
hand, you shal see, 16. or 17. great Provinces, al diffe-
rent in Language, fashions and Lawes, as if they were
diuers countries: you shal passe through manie great
Citties, and the second Rome *Auignon*. There are
manie vvorthe and honorable men, whom I wish you
to salute euer in your iournie, and especiallie that vali-
ant and learned French *Hercules*, my Right Honoura-
ble Lord of *Deguiers in Dauphanè*, that one daie you
maie saie you saw so famous a Captaine, who hath ho-
nored the French Chronicles so largelie by his valiāt,
and almost incredible exploits, and as yet (notwithstā-

ding his graie haire) defendeth this side of the *Alpes* with his sword, better then the white snow & nipping frosts.

Hauing taken your leauue of his L. you maie haue fresh monie vpon your letter of exchange at the bank of *Lyons*, where I woulde wish you to passe through *Chamberry* to see the Court of Parliament of *Sauoy*, & that imprennable Fort of *Barreau*, and the strong Castle of *Momillaine*; at the Fort you shal nether cōplain of your bad entertainement, nor losse of your Iourney; Braue *Barron of Morges* Gouernour thereof, is so wel affectioned both vnto our Religion and Countrie, that nothing wil be hid from your sight.

There are manie things worthy observation in that wel ruled Common weale of *Geneva*, therefore I couēcel you to repose your selfe there some monih or more before you visite the *Duke of Savoy* at *Thurin*: of whō you shal haue a faire checreful countenance, and graciouis enough entertainment: and I dare assure you of noe lesse curtesie, at the great *Duke of Florence* his Court, whose vertues you wil admire: nether Doubt I of anie Princes Curtesie in Italie, if you goe to thē; but I wil not councel you to staie anie long time there, after you haue gon frō *Rome* to *Venice*. That Countrie is so dangerous, that albeit you could he no more wouded then *Achilles*, yet the pleasures and diuerse allurements to sinne are so frequent, that you cannot escape the poisoned darts of *Paris* *Alexander*,

Barbatos licet admoneas mille inde magistros.

It were a faire and worthie voyage, if you shipped at *Venice*, with some Embassadour to goe vnto *Constan-*

rent in faith, manners, apparrel, and custome from al you euer saw before, and doubtles should finde manie other things worthie of observation, which are not in this hemisphere, which maie serue much for the bettering of your vnderstanding.

But if you cannot go so farre, at least passe the mountaine of *Trance*, addressing your selfe towards the *Emperours Court*, and *Campe*, through *Germanie*: when you are in *Hungarie*, marke the *Forts*; and if the Christian army be in the field, obserue their order and fashion of Martial exploits: enquire for the Generals, *Cronells*, and number of souldiers of euerie nation; spare not to hazarde your selfe against Gods enemie; for I would haue you to be valiant and wile.

At your returne, if you passe not to *Polonia*, visit all those vertuous Princes of *Germanie*; and because all their courtesies and promises of friendship are confirmed with the Cup in hand: I desire you the to practise that lesson, which I wished you to learne before, & despise not their custome in refusing to pledge the more then ordinarie, rather then you should loose their favourable acquaintance, and displease them.

Continue your iournie along the River of *Rhene*, vntil you come to *Flanders*, where you shal not feare to salute the *Arch-Duke*, and to see his forces, acquainting your selfe with his Spanish *Captaines*, euer to learne some good observation in Martial affaires. From him come to *Holland* & *Zeland*, to doe your reverence vnto that second *Mars*, *Prince Morrice*: there you shal thinke your selfe almost at home, among our *Brissaine* armie: acquaint your selfe more familiarlie

with these two *Hectors*, *S. F. & Ho. Veres*, and our most noble and courageous Lord *Bachlenke*. This is the place where you maie learne to be perfect in militarie discipline; there you shal be moued by example, & encouragement to be valian: : yet I wish you not to be too rash in endangering your life and reputation, where neither your death nor wounds can be either honourable, or profitable.

I wil not wrong you so much, nor yet mine owne judgement, as to councel you to come home, before you kisse the *most Noble King of Denmarkes* hands; & to knowe in what hee will emploie you vnto our Kings Maiestie. They are the two Guards of this North Pole; and two Princes that cannot be enuied more, then imitated in al vertue and wisdome. They are not more stra;lie conioined in alliance, then vnted in perfectiō; as you were either an hearing, or seeing witnessse, within this twelue-month.

Lastlie, if you would go to *Spaine*, I wil neither coucel you, nor be your guide: for there the best natured Noble-man of this Land shal be corrupted: blasphemie, and contempt of al holinesse and Religion are so ordinarie and vusual: Yea if the most deuout and sincerest Papist in the world go thither with anie monie in his purse; he is suspected presentlie, apprehended, and found guiltie by that cruel scourge of Christs Church the *Inquisition house*. It is gaine and not conscience: it is the damnation both of bodie soule, and not the salvation anie waies, which the searchers of that Prodigious superstition seeke after. Therefore come home, where yee maie serue God aright, and emploie that

Talent (which you haue gathered,) duelic, as becometh you.

Chapt. 6.

*Of a young Noblemans behaviour after his
returning from beyond Seas.*

Because it is impossible but both your bodie and purse must be wearied after so long a lourneie: I thinke it good you repose and refresh your selfe some month, before you come to consecrate vnto his Maiesty that, which you haue gotten by your Trauaille. It is his due, and to him and your Countrie you are bound to emploie al, as it shal please his wisedome to appoint, and prescribe you to do. *Spartam quam noctis
fueris, eam adorna.*

While you are kneeling at his feet, admire in his Maiesties countenance al those rare and singular vertues, and gracious perfections together vnted; which you haue obserued particularlie dispersed among the persons of so manie high Princes: advise wel with what resolution and truth, you answere his wise demands.

Remember your dutie likewise vnto your most Noble *Prince Henry, & his gracious brother, the Duke of Yorke.*

So long as you staine at Court, labour by your good behaviour to bee knowne of al men, but frequent few, and onlie such as you maie learne something of; & not those vaine and fantastick persons, who wil enuie and despise nothing more, then your worthie deservings, which dishonour their Rusticity & barbarous maners

When you goe to the Countreie amongst your freinds, which I thinke necessarie that you do once in the yeare: *quia cotinus aspectus minus reverendos mag nos homines ipsa satieta facit.* and that you may provide before hande for your charges, I wish you to be. haue your selfe modestly towardes the Gentlemen, that are your neighbours, and all others. Thinke not (with a companie of vaine glorious companions) that they are anie thing baser or inferiour vnto you, whoe haue a fine suit of apparel after a newe and strange fashions, when they haue not changed their good ancient bellie. This should be one of your best lessons, which you haue learned in Trauelling, to iudge and esteeme of a man by his wit, discourses, and integritie of life, & not by his habit, the forme of his hat or by the fashion of his breeches. For a fine Diamond, be it never so evil cut, is better and more precious then the best counterfeit, that a gold-smith can put in a ring. It is euer *Platoe's* man, to wit, the *minde*, which I would haue you to respect, and not the exterior parts.

Forget not your old freinds for newe acquaintances; more then you should change the good ancient Britaine fashion for som e fresh roies. These are not the fruits, which are expected of you by your perigrinatio, that you should returne home with some *Bargameske salutation*, some *Tuscane tearme*, or *Spani shpanian*. Here the approued ciuitie & Countreie language are more esteemed then either the *Italian huffe* with the shoulder, or the *Dach puffe* with the pot, or the *Frech a pishesse* in ceremoniies. *Nisi sapienti sua non placent: omnis futilitia laborat fastidiosus.*

Finalie hee who is A and Ω, the beginning and end-
ing, the parting and resting place of our whole Pilgri-
mage in this world, shal be my first and last aduise vnto
you al; and to euerie on of you, that you honour, feare,
& serue him with a pure, free, and devout hart for euer,
at home and abroade; putting your whole trust & con-
fidence in him, dealing honestlie, plainlie, and Sincer-
lie, in al simplicitie, and æquitie in al your actions, ac-
cording to the lawes and Statuts of the Countreie:
*conscientiam suam quisque aperiens, semperque tan-
quam in publico viuens, se magis quam alios ve-
rens.* Be moderate in al your thoughts,
words, and deeds, laying aside all
Pompe, glorie, and vanitie of
this world to lead an hap-
pie, and contented life,
and after this to
possesse and
enioie life
Eternal.

FINIS.

